सत्यमेव जयते

CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

31. ARIYUR

P. K. NAMBIAR
OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS
&
K. C. NARAYANA KURUP, B.A.,
DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS.

1969

59

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CENSUS OF INDIA 1961

(Census Report—Vol. No. IX will relate to Madras only. Under this series will be issued the following publications.)

Part	*I—A(i)	...	General Report (Chapters I to VII)
	*I—A(ii)	...	,, (Chapters VIII to XIV)
	*I—B(i)	...	Demography and Vital Statistics (Report)
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Part	*VI	...	Village Survey Monographs (40 Nos.)
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	*F	...	Family Planning Attitudes: A Survey
Part	XII	...	Language of Madras State

* *Already published*

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FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades, the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole state in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages where changing. They were to be primarily type-studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

[illegible] At least eight villages were to be so selected that each of them would contain one dominant community [illegible]edominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, [illegible]ers etc. A village should have a minimum population of 400, the optimum being between 500

(b) At least seven villages were to be of numerically prominent Scheduled tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication. nearness to hills, jungles and major rivers. Thus, there was to be a regional distribution throughout the State of this category of villages. If however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in September, 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum [May 1961], Darjeeling and Srinagar [June 1961], restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'Consanguinity' Schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic process set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this Monograph have been printed in an Appendix.

New Delhi,
July 30, 1964.

A. MITRA,
Registrar General, India

PREFACE

The preparation of Village Survey Monographs is an interesting feature of 1961 Census. Sri A. Mitra, Registrar General, has, in his foreword, given the reader, a general background of the survey. Forty villages were selected for the survey in Madras State, and the report on Ariyur is the thirty-first in the series.

Ariyur is a small village in Karur Taluk of Tiruchirapalli District. Dry farming is the main source of livelihood for the villagers among whom Kongu Vellalas, a farming caste predominate. Some of them have taken up the weaving of carpets and bed spreads for which the region has earned a name

Sri R. Annamalai and Sri J. Thomas Machado, Research Assistants conducted the field study and prepared the first report. Sri K. C. Narayana Kurup, Deputy Superintendent of Census Operations prepared the final report which after editing is presented to the reader.

P. K. NAMBIAR

LIST OF VILLAGES SELECTED FOR THE SURVEY

1.	Ayyangarkulam*	...	Chingleput District
2.	Sunnambukulam*	...	,,
3.	Lakkinayakkanpatti	...	South Arcot District
4.	Thadagam*	...	,,
5.	Arkavadi*	...	,,
6.	Hasanamapettai	...	North Arcot District
7.	Paravakkal	...	,,
8.	Arkasanahalli*	...	Salem District
9.	Kanakagiri*	...	,,
10.	Pappanaickenpatti*	...	,,
11.	Aladipatti*	...	,,
12.	Iswaramoorthipalayam*	...	,,
13.	Kumbalam	...	,,
14.	Nellithorai*	...	Coimbatore District
15	Hallimoyar*	...	Nilgiris District
16.	Kinnakorai	...	,,
17.	Vilpatti*	...	Madurai District
18.	Sirumalai*	...	,,
19.	Periyur*	...	,,
20.	Thiruvalavayanallur*	...	,,
21.	Thenbaranadu*	...	Thiruchirapalli District
22.	Thiruvellarai*	...	,,
23.	Ariyur**	...	,,
24.	Kadambangudi*	...	Thanjavur District
25.	Vilangulam*	...	,,
26.	Kunnalur*	...	,,
27.	Kodiakkarai	...	,,
28.	Golwarpatti*	...	Ramanathapuram District
29.	Visavanoor*	...	,,
30.	Athangarai*	...	,,
31.	Ravanasamudram*	...	Tirunelveli District
32.	Pudukulam*	...	,,
33.	Alwarkarkulam	...	,,
34.	Kilakottai*	...	,,
35.	Odaimarichan	...	,,
36.	Kuvalaikanni	...	,,
37.	Koottumangalam*	...	Kanyakumari District
38.	Kadathuchery*	...	,,
39.	Kottuthalazhamkulam*	...	,,
40.	Kadukkara*	...	,,

**Already published* ***The present volume (No. 31 of the series)*

VILLAGE SURVEY REPORT

ON

ARIYUR

Field Study	... ...	R. ANNAMALAI, M. A., *Research Assistant*
First Report	... ...	J. THOMAS MACHADO, M.A., *Research Assistant*
Photographs	... ...	N. D. RAJAN, *Photographer*
Maps	... ...	N. CHANDRAN, *Draughtsman*
Sketches	... ...	A. RAMADOSS, *Artist*

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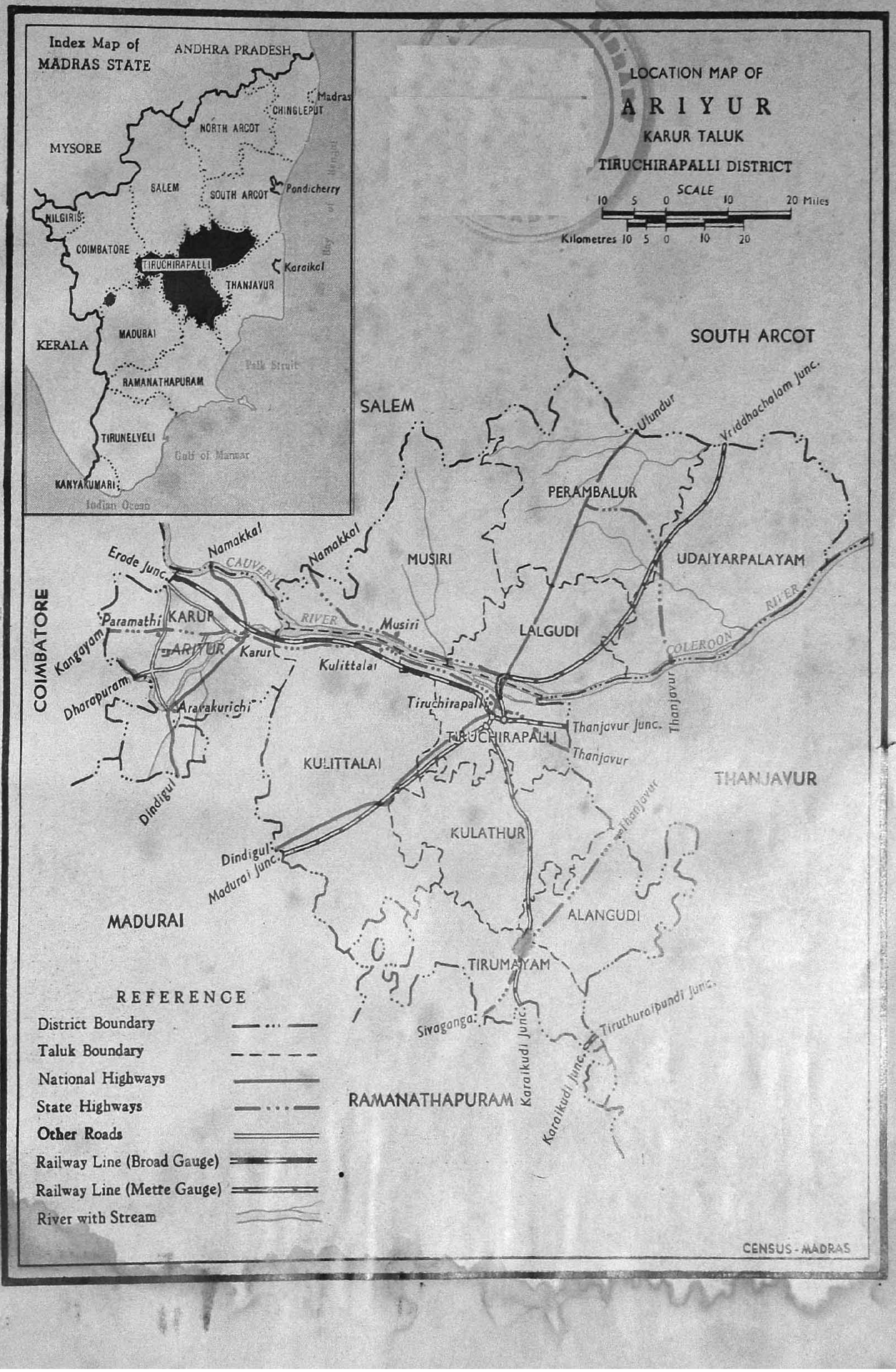


Index Map of MADRAS STATE
ANDHRA PRADESH
Madras
CHINGLEPUT
NORTH ARCOT
MYSORE
SALEM
SOUTH ARCOT
Pondicherry
NILGIRIS
COIMBATORE
TIRUCHIRAPALLI
Karaikal
THANJAVUR
MADURAI
KERALA
Palk Strait
RAMANATHAPURAM
TIRUNELVELI
Gulf of Mannar
KANYAKUMARI
Indian Ocean
LOCATION MAP OF
ARIYUR
KARUR TALUK
TIRUCHIRAPALLI DISTRICT
SCALE
10 5 0 10 20 Miles
Kilometres 10 5 0 10 20
SOUTH ARCOT
SALEM
Ulundur
Vriddhachalam Junc.
PERAMBALUR
MUSIRI
UDAIYARPALAYAM
Namakkal
Namakkal
Erode Junc.
CAUVERY
RIVER
COLEROON
RIVER
COIMBATORE
Paramathi
KARUR
Musiri
LALGUDI
Kangayam
ARIYUR
Karur
Kulittalai
Dhorapuram
Aravakurichi
Tiruchirapalli
TIRUCHIRAPALLI
Thanjavur Junc.
Thanjavur
Thanjavur
KULITTALAI
THANJAVUR
Dindigul
Thanjavur
KULATHUR
Dindigul
Madurai Junc.
MADURAI
ALANGUDI
TIRUMAYAM
Sivaganga
Tiruthuraipundi Junc.
Karaikudi Junc.
Karaikudi Junc.
RAMANATHAPURAM
REFERENCE
District Boundary
Taluk Boundary
National Highways
State Highways
Other Roads
Railway Line (Broad Gauge)
Railway Line (Mette Gauge)
River with Stream
CENSUS-MADRAS

CHAPTER I

INTRODUCTION

The Village

ON THE WESTERN PORTION OF TIRUCHIRAPALLI DISTRICT in the valley that lies in between the river Amaravathi which traverses Karur taluk, and the Cauvery which bounds its north and north-east lie many backward villages. The valley is undulatory and rock-strewn, about 825′ above mean sea level at its highest elevation. This high location denies its lands the benefits of the two rivers flowing close by, and the lands mainly depend on rain and well irrigation. This accounts for the prominence of dry farming in the valley and almost all the assessed lands except a negligible extent are dry. In this valley about 12½ miles south-west of the historic town of Karur lies Ariyur, a poor dry farming village. Karur is the headquarters of the taluk of the same name. An old settled revenue village, Ariyur has a small population of 1,618 spread among its four constituent hamlets. Though multi ethnic, the majority of the population is an agricultural community of Vellala Gounders, who form the predominant community in Karur and Namakkal taluks. Dry farming is the mainstay of the villagers. A few eke out a living by weaving. The bed-spreads, pillow cases, and other handloom fabrics of Karur taluk have earned a name in the State. The co-existence of dry farming and the weaving was the main reason for selecting this village for a Socio-economic Survey.

Location and neighbourhood

2. The revenue village of Ariyur belongs to the Aravakurichi firka of Karur taluk in Tiruchirapalli district. The firka headquarters is situate nine miles away south. Paramathi, the nearest roadside village and its Panchayat Union headquarters lies four miles north. The district headquarters is about fifty miles away south east. The village is bounded by the revenue village of Paramathi on the north, Nadanthai on the west, Pungalankurichi on south and the villages of P. Annapalayam and Nedungulam on the east. These boundary limits, existing prior to the resettlement in fasli 1320, stand unaltered even today.

3. Karur and Paramathi are the important places in the neighbourhood of the village. Karur, in addition to being the taluk headquarters, is a Municipal town wherein are situated the offices of the Revenue Divisional Officer, Sub-Magistrate, and Sub-Registrar, and has also a Bench Court, a Municipal Hospital, several dispensaries and schools. The name Karur is supposed to mean 'embryo village'. The puranic belief is that Brahma, the Lord of creation, commenced his work at this place. Even in the early centuries it has been mentioned by Ptolemy as the palace of the Chera Kings. It was an apple to the eyes of the local Kings of Vijayanagar empire and the Nayak rulers of Madura. Its co-terminal situation with the security of a strong fort, and its rule over a rich and extensive district had formerly made it a great mercantile resort. It is a matter of record in Indian History that Karur passed into the hands of the English, as a result of constant squabbles between the Mysore Kings and the Nawab of the Carnatic in the eighteenth century. Since 1799 it had been in the undisputed possession of the British till India attained Independence.

Karur, as it is at present, is an important marketing centre, and as already stated it is well known throughout the State as well as outside for its famous handloom bed-spreads and carpets. It is also a place of some religious sanctity and is considered as one of the seven holy 'sthalams' of the former Kongu country. The presiding deity in the principal temple is 'Pasupathiswara Swamy' (Siva). The town is frequented by the villagers of Ariyur and the neighbourhood for commercial, religious and official purposes.

4. Paramathi is the nearest shandy village. In addition to being the Panchayat Union headquarters, it is the nearest road side village, for the villagers to go to various places. It lies on the Coimbatore—Tiruchi Highway, and serves as the centre for the net-work of other district and Panchayat Union roads. The nearest Maternity and Child Welfare Centre, the Veterinary Hospital and the Post Office are located at Paramathi.

The villagers transact all business here. They bring their agricultural produce to the weekly market and buy their requirements here. Thus it serves as the centre for many activities, next to Karur.

Transport and communication

5. Ariyur lies five miles east of the Coimbatore—Tiruchi Highways, three miles east of the Dindigul—Erode Road, and is two and half miles away from the metalled road from Karur to Dharapuram. A feeder road from Paramathi connects the village with the Coimbatore—Tiruchi Highways. This is a motorable metalled road, constructed by the Panchayat Union. Though close to the main highways, Ariyur has no direct bus service. A traveller to the village should take the Erode-bound train from Tiruchi and alight either at Karur or Noyel, the latter being the nearest. But from Karur many buses are bound via., Paramathi, to places like Coimbatore, Dharapuram, Rajavur etc. From Paramathi one has to walk or travel by cart to the village. A few use cycles. As many as 50 persons in the village own bicycles. In the main hamlet, cycle could be hired. The services of the private lorries which ply through the village to load the granite slabs and blue metal in the nearby quarries are also utilised. It is needless to say that quick transport is the village's crying need. Direct road transport facilities between Ariyur and Karur and other neighbouring villages will improve the inter-village communication, as well as urban contact.

6. Ariyur has a Sub-Post Office serving all the four hamlets of the village. The nearest Telegraph Office is at Karur. The village is electrified but street lights have not been provided so far. The Panchayat Union has opened Social Education and Recreation Centres in Chinnamuthanpalayam and Nallachellipalayam hamlets. Two radio receivers have been provided in these centres. This has enabled the villagers to know the current affairs. In the main hamlet, the Panchayat Board has made arrangements for getting local Tamil dailies, other popular magazines, and Government departmental magazines such as Gramanalam, Nalvazhi etc., which dwell on rural and agricultural problems.

Physical features

7. Ariyur is situated on an elevated plateau about 825′ above mean sea level. The river Amaravathi which has its source in the confluence of many jungle streams of Anaimalai and Travancore hills, after flowing in a north-easterly direction through Coimbatore district, enters Karur taluk, passes, four miles south west of the village, and flows into Cauvery on the border of the taluk. A small rivulet Uppar passes touching the four hamlets of Ariyur. It is dry almost throughout the year and has a small flow of water during heavy rainfall. Its source is a small tank a few miles away from Ariyur. It winds its way eastward; touches all the four hamlets of Ariyur and joins another channel near Kothamapalayam (six miles) and finally empties into a small tank near Rasaraikkal. The Paramathi Panchayat Union has constructed a check dam near Ariyur to conserve its water for irrigation purpose.

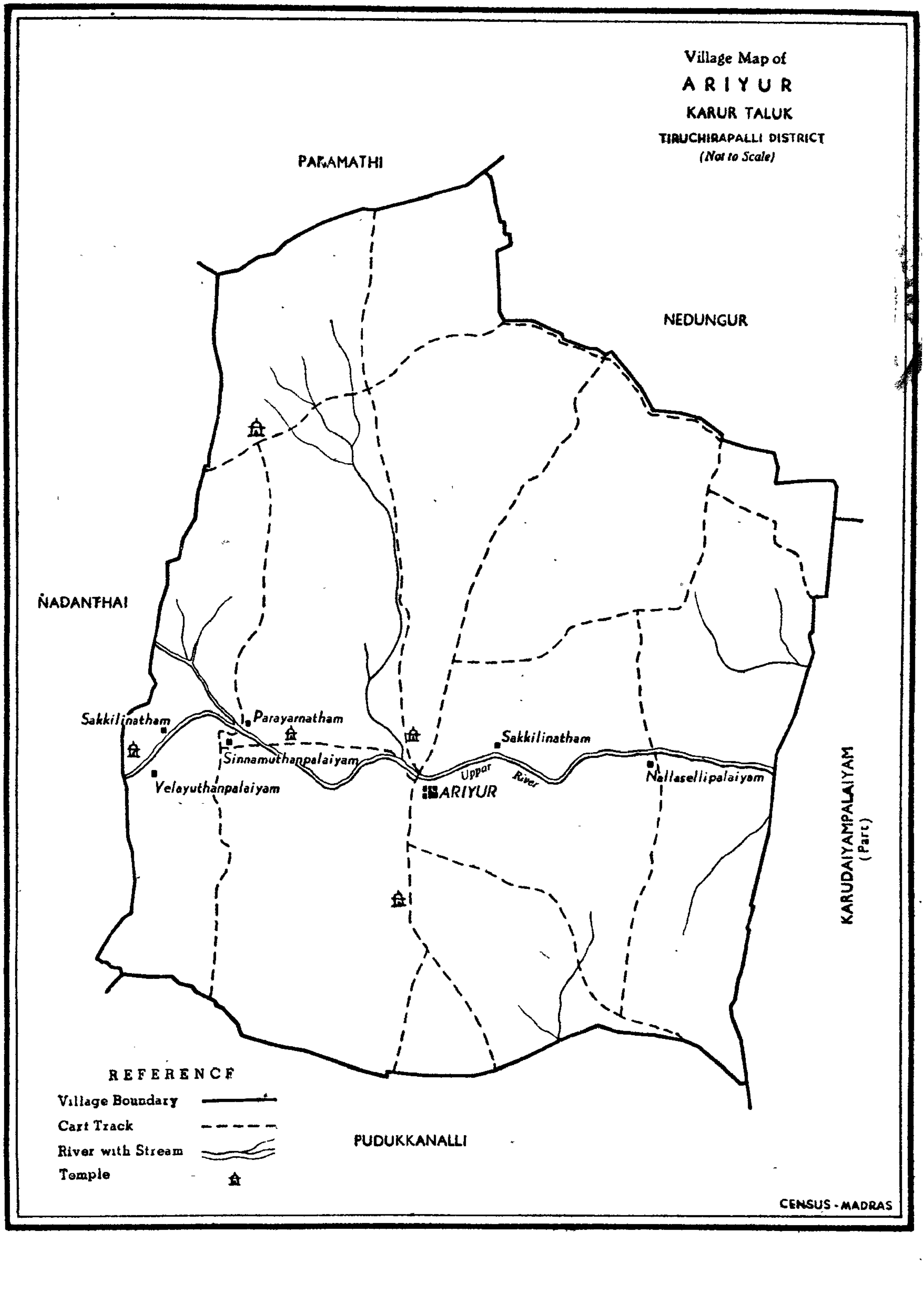
The land in and around Ariyur is generally of rather poor quality, and highly gravelly. Meagre rainfall, intense heat and the poor quality of land, account for the low cultivation in this area. But the land is geologically important. The rockbeds found in the village and its neighbourhood provide rich granite quarries supplying a lot of building stones and blue metal. Crystalline lime stones, a variety of gneissic rocks in pink and white colours are also found in this area. These are baked and used as lime for mortar. In Ariyur, a mixture of this with clay is used to plaster the floor and walls.

Soil

8. In general, the soil of Tiruchirapalli district falls into three categories viz., the alluvial, the regar or black and the red. The latter is predominant constituting 60·7%, the other being 32·9% regar or black and 6·4% alluvial. Ariyur has completely red soil and in fact the whole of Karur taluk is completely predominated by red soil. With a high content of gravel, the soil is a poor absorbant of water, which permits only the cultivation of drought resisting crops like Cumbu, Cholam, Ragi etc.

Climate and rainfall

9. As an inland district, Tiruchi normally experiences the highest mean temperature and a low humidity. To say that the district is hot for nine months and hotter for the other three months, would be an accurate description of its climate. Thus it is not subject to the extremities of weather. A village like Ariyur, which is on a high and rocky plain with no river or thick vegetation, experiences a hot climate. During summer, the temperature is scorching during day time with no relief whatsoever at night also. Winter months are somewhat pleasant. According to the temperature record of 1960 (Tiruchi district) the maximum is 32·7° C. and the minimum 24·0° C. The mercury column touches the highest level during May to June and drops down to the lowest during November to January.



Village Map of
ARIYUR
KARUR TALUK
TIRUCHIRAPALLI DISTRICT
(Not to Scale)
PARAMATHI
NEDUNGUR
NADANTHAI
KARUDAIYAMPALAIYAM (Part)
PUDUKKANALLI
Sakkilinatham
Parayarnatham
Sinnamuthanpalaiyam
Velayuthanpalaiyam
Sakkilinatham
Uppar River
ARIYUR
Nallasellipalaiyam
REFERENCE
Village Boundary
Cart Track
River with Stream
Temple
CENSUS - MADRAS

STATEMENT No. I

Temperature recorded at Tiruchirapalli during 1951-1960.

Year	Readings	Months						
		January	February	March	April	May	June	July
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1951	Mean maximum	86·9	90·4	96·7	96·0	99·0	95·8	95·6
	Mean minimum	70·1	66·8	73·9	78·1	79·2	79·6	77·6
	Highest	90	94	103	100	103	100	101
	Lowest	63	60	62	75	70	77	71
1952	Mean maximum	87·4	91·1	96·0	99·1	101·2	100·5	95·1
	Mean minimum	69·7	71·4	73·6	79·9	81·5	81·3	79·0
	Highest	90	94	101	103	105	103	102
	Lowest	64	66	68	74	76	79	73
1953	Mean maximum	84·7	90·0	97·6	96·0	102·9	98·3	95·5
	Mean minimum	69·7	69·1	75·2	77·6	80·5	79·3	73·6
	Highest	90	94	104	100	106	103	101
	Lowest	63	63	71	68	72	71	72
1954	Mean maximum	85·8	92·3	94·3	98·6	98·0	98·2	95·1
	Mean minimum	68·0	68·9	73·6	78·6	78·7	79·7	78·3
	Highest	89	97	100	105	102	101	100
	Lowest	61	61	65	73	69	76	73

STATEMENT No. I (Contd.)

Temperature recorded at Tiruchirapalli during 1951-1960.

Year	Readings	Months					Annual	Mean
		August	September	October	November	December		
		(10)	(11)	(12)	(13)	(14)	(15)	(16)
1951	Mean maximum	96·9	95·2	92·5	87·1	86·3	...	92·7
	Mean minimum	78·3	78·0	76·0	74·7	69.7	...	73·2
	Highest	100	99	97	94	90	103	...
	Lowest	73	71	74	71	66	60	...
1952	Mean maximum	96·2	96·4	92·1	89·1	84·8	...	93·0
	Mean minimum	79·1	78·0	75·7	74·1	71·5	...	75·6
	Highest	100	101	98	93	87	105	...
	Lowest	75	76	72	69	67	64	...
1953	Mean maximum	96·2	92·7	89·2	86·3	84·9	...	93·8
	Mean minimum	78·3	75·6	75·0	72·1	69·5	...	75·2
	Highest	100	98	93	91	88	106	...
	Lowest	71	70	72	65	65	63	...
1954	Mean maximum	93·5	93·0	88·6	86·6	84·8	...	91·7
	Mean minimum	76·4	76·4	74·0	71·1	70·5	...	73·9
	Highest	98	96	96	90	89	105	...
	Lowest	70	71	71	65	62	61	...

STATEMENT No. I

Temperature recorded at Tiruchirapalli during 1951–1960.

Year	Readings	Months: January	February	March	April	May	June	July
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1955	Mean maximum	86·6	90·9	95·9	97·3	95·6	96·2	95·3
	Mean minimum	69·8	69·1	73·2	77·5	77·1	79·0	77·6
	Highest	89	94	100	105	102	100	99
	Lowest	65	65	65	72	67	77	72
1956	Mean maximum	85·3	89·6	95·9	100·3	100·0	97·1	94·7
	Mean minimum	67·2	67·0	72·5	78·3	79·5	78·9	78·8
	Highest	90	93	100	105	105	102	99
	Lowest	62	63	66	73	74	73	74
1957	Mean maximum	30·2	32·5	34·1	36·0	36·0	35·2	35·5
	Mean minimum	19·9	21·0	22·1	25·3	26·6	23·4	26·1
	Highest	31·6	34·8	36·4	37·2	39·5	38·5	37·5
	Lowest	17·4	17·8	18·9	22·1	23·9	25·3	23·2
1958	Mean maximum	30·6	33·5	35·6	36·9	35·6	37·5	36·5
	Mean minimum	20·8	21·8	24·1	25·8	25·7	26·8	26·3
	Highest	33·6	35·9	37·9	39·1	37·4	39·2	38·0
	Lowest	18·1	18·1	21·1	23·6	23·8	24·9	24·4
1959	Mean maximum	31·1	33·8	36·2	36·9	37·0	35·6	35·5
	Mean minimum	21·0	21·3	21·9	25·7	26·4	25·9	26·1
	Highest	33·8	36·7	38·7	38·4	38·7	38·7	37·7
	Lowest	18·4	18·3	18·6	22·4	23·7	23·6	24·7
1960	Mean maximum	31·0	32·5	34·9	36·1	36·2	37·4	33·7
	Mean minimum	21·4	21·0	23·4	25·7	26·0	27·0	25·1
	Highest	33·0	34·6	36·2	39·3	38·3	39·1	37·5
	Lowest	19·2	16·7	21·8	22·6	22·6	25·3	22·5

STATEMENT No. I (Contd.)

Temperature recorded at Tiruchirapalli during 1951–1960.

Year	Readings	Months					Annual	Mean
		August	September	October	November	December		
		(10)	(11)	(12)	(13)	(14)	(15)	(16)
1955	Mean maximum	93·4	92·4	91·2	86·0	82·8	—	90·1
	Mean minimum	77·1	75·9	74·8	72·0	68·3	...	73·7
	Highest	100	97	95	90	86	105	...
	Lowest	73	73	72	68	64	64	...
1956	Mean maximum	95·7	94·5	88·2	84·9	84·4	—	92·4
	Mean minimum	77·6	76.2	74·3	73·4	69·3	...	73·3
	Highest	100	98	91	90	86	105	—
	Lowest	72	73	71	70	64	62	—
1957	Mean maximum	35·4	35·5	31·9	29·8	29·0	...	32·5
	Mean minimum	25·8	24·8	23·9	23·0	21·9	—	23·3
	Highest	37·4	37·8	34·8	32·3	30·8	39·5	...
	Lowest	23·9	22·7	21·9	21·3	20·5	17·4	—
1958	Mean maximum	34·2	35·6	32·7	31·2	30·1	—	33·8
	Mean minimum	24·7	24·9	24·4	23·6	21·7	—	23·8
	Highest	37·2	37·6	35·5	32·3	31·9	39·2	...
	Lowest	21·9	21·7	22·4	21·1	18·9	18·1	—
1959	Mean maximum	35·9	35·8	33·0	29·8	29·2	—	33·1
	Mean minimum	25·9	25·3	24·3	23·0	21·4	—	23·7
	Highest	37·6	36·9	36·5	32·0	30·9	38·7	—
	Lowest	22·7	22·5	21·0	21·3	18·8	18·3	—
1960	Mean maximum	35·8	34·3	33·5	27·9	30·1	—	32·7
	Mean minimum	25·9	25 0	24·3	22·4	21·5	—	24·0
	Highest	37·3	36·5	36·4	31·7	31·7	39·3	—
	Lowest	23·1	21·6	22·8	20·2	18·8	16·7	...

Note: Temperature recordings upto 1957 are in Farenheit and since 1957 in Centigrade C=F (5/9–32).

STATEMENT No. II

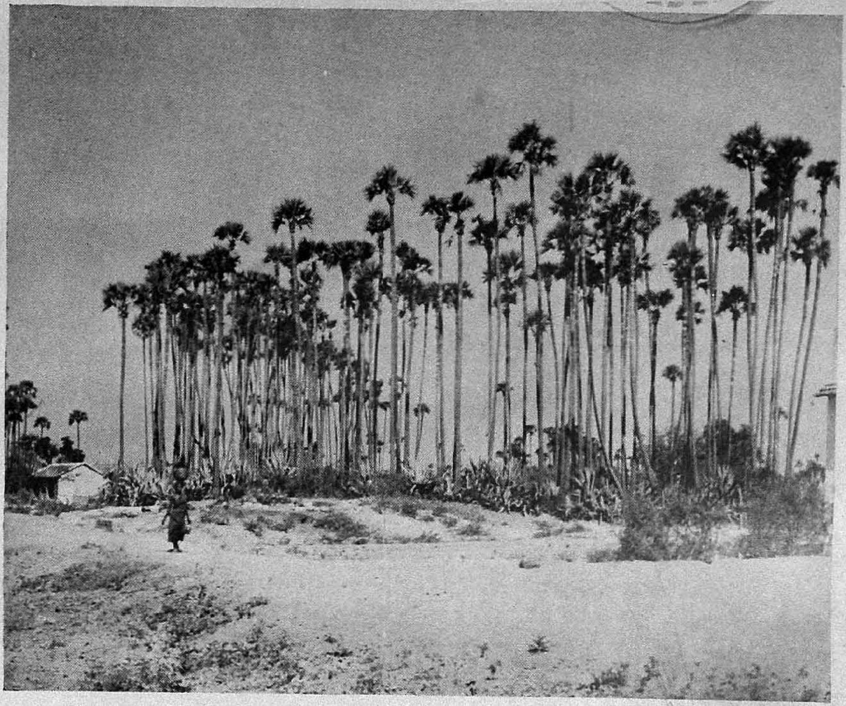
Rainfall position at Karur station in Tiruchirapalli district during 1951-1960

Months	1951			1952			1953			1954			1955		
	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
January	0	0·00	0·00	0	0·00	0·00	1	0·09	0·09	4	1·18	0·49	1	0·15	0·15
February	0	0·00	0·00	1	2·11	2·51	1	0·18	0·18	0	0·00	0·00	0	0·00	0·00
March	2	4·04	3·90	1	0·17	0·17	0	0·00	0·00	2	0·88	0·46	1	0·20	0·20
April	5	2·09	1·60	0	0·00	0·00	5	2·56	1·20	3	3·22	0·73	3	2·38	1·29
May	7	5·47	1·73	2	0·73	0·38	7	7·90	3·67	4	2·78	1·88	5	2·83	0·70
June	1	0·49	0·49	0	0·00	0·00	5	1·63	0·90	1	1·60	1·60	0	0·09	0·09
July	4	1·22	0·48	3	3·10	1·40	3	1·27	0·79	3	1·60	0·48	5	1·81	0·70
August	3	3·36	1·44	5	2·81	1·09	2	2·05	1.47	7	8·61	2·10	4	2·55	1·23
September	7	3·66	1·00	3	3·55	1·70	5	5·36	1·47	1	0·42	0·42	5	2·75	1·50
October	7	0·89	0·86	7	4·17	2·75	14	10·08	2·27	8	12·05	3·55	5	5·60	2·55
November	6	3·50	1·42	1	0·70	0·70	6	1·55	0·63	0	0·00	0·00	5	3·63	1·83
December	0	0·00	0·00	3	2·35	1·65	1	0·10	0·10	1	0·41	0·30	2	3·00	2·04
Total	...	24·72	...	...	19·75	...	...	32·77	...	...	32·70	...	...	24·99	...

STATEMENT No. II (Contd.)

Rainfall position at Karur station in Tiruchirapalli district during 1951–1960

Month	1956			1957			1958			1959			1960		
	No of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hrs.
	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
January	1	0·95	0·95	0	0·00	0·00	0	0·00	0·00	0	0·00	0·00	0	0·00	0·00
February	0	0·00	0·00	1	0·22	0·22	0	0·00	0·00	1	0·48	0·48	0	0·00	0·00
March	0	0·00	0·00	0	0·00	0·00	0	0·00	0·00	0	0·00	0·00	1	0·43	0·43
April	4	1·56	0·73	2	1·47	1·27	2	0·95	0·74	5	2·31	1·42	3	0·89	0·36
May	1	0·23	0·18	3	1·32	0·60	4	1·52	0·77	4	1·32	0·71	4	2·39	1·31
June	1	1·07	1·02	2	0·38	0·38	2	3·16	2·05	4	2·27	1·35	1	0·12	0·12
July	2	1·15	1·00	1	0·10	0·10	0	0·00	0·00	2	0·32	0·20	6	3·91	1·31
August	6	4·36	1·75	1	0·24	0·24	5	3·96	2·66	2	0·72	0·38	3	1·36	0·54
September	1	0·80	0·80	5	1·78	0·80	6	5·05	2·29	2	0·29	0·16	3	0·84	0·50
October	11	15·90	3·64	4	1·75	1·00	8	2·47	0·72	12	9·42	2·88	0	0·00	0·00
November	7	4·43	2·07	7	5·75	2·44	5	5·38	2·02	10	7·01	3·11	3	0·84	0·00
December	2	0·31	0·21	3	1·41	0·59	1	0·28	0·26	2	1·85	1·69	0	0·00	0·00
Total	...	30·76	...	...	14·42	...	...	22·77	...	...	25·99	...	...	10·78	...



Approach to the village : Tall Palmyras on the way make alluring sky-line.

A view of Chinnamuthanpalayam hamlet.

Rainfall

10. The village gets poor rain. The rainy season starts after September when the north-east monsoon sets in. The local farmers expect the rain in September when the *Vadai kattru* (north wind) ceases to blow and the *Sani Mulai Kattru* (north-east wind) starts early in October. This brings better showers than the south west wind. The farmers gauge the rain in terms of 'Uzhavu Mazhai'. The unit 'Uzhavu Mazhai' represents the intensity to which the soil is drenched to a furrow depth (about 2"). A good harvest in this area needs sixteen such uzhavu mazhai. But the number hardly exceeds eight or nine usually.

Karur is the nearest rain gauge station. The rainfall recording for the decade 1951-1960 is given in the preceding pages. The table gives monthwise average rainfall. It will be seen that the first phase of the year is practically rainless. During June to September there is some shower due to south-west monsoon. The maximum rainfall is during the north-east monsoon (October-December). The heaviest rainfall during the last ten years was 32·70" in 1954 and the lowest 10·78" in 1960. Compared to other taluks in the district, Karur has only small rainfall.

Flora

11. The general hot climate and scarce rain account for the thin vegetation in the village. But for a few drought resisting species like Palmyrah (*Borassus Flabelliformis*), Ichchi (*Ficus virens*) and Velam (*Feronica elephantum*), the land seems to be bald. In addition, the thorny bushes, that grow wildly on the waste lands, the hedge plants demarcating the garden boundaries and the short lived seasonal waste plants are found in the village. Palmyrah is found in small thopes exclusively grown or skirting the boundaries of garden lands like sentinels. Ichchi and Velams are mostly avenue trees found grown along the road and pathways. Scattered about the dwelling area are the Vembu (*Azadirachta Indica*), Portia (*Puvarasu*) (*Thespesia Populnea*), Vedanarayana (*Pocirciana elata*) and the Horse raddish tree or Murungai (*Moringapterygorperma*). The latter is commonly found in the kitchen gardens. Coconut trees and Tamarind trees are small in number. Recently the Panchayat Union has made a drive for 'grow more trees'. Under this scheme a few hundreds of Tamarind saplings have been planted. Its commercial value has encouraged a few individual ryots, to plant them along the demarcation line of their garden lands.

During winter, favourable rain enables a sparse growth of waste plants and wild grass, which become seasonal fodder for the cattle. In garden lands the villagers raise Cumbu, Cholam, Ragi and other pulses. But the yield is subject to the vagaries of monsoon, since the crops are rainfed.

Fauna

12. As an agricultural village, farm animals constitute the fauna of the village. The bullocks, buffaloes, cows, heifers, sheep and goats and pigs are the common animals found in the village. The bullocks are of different varieties viz., the nattu (ordinary) bullock, Mottai, Kangeyam, Malai and so on. The country bullock is a small statured and short horned one, inferior to the other breeds. The horn burnt 'mottai' breeds are from Perambalur taluk. But these are not found in large numbers in the village. The Kangeyam breed is owned by well-to-do farmers. The bulls are well-known for their excellent capacity to labour. These are docile, quick and strong with elegant appearance usually in white or grey. The 'malai' bullocks are of imported breed from Coimbatore and Salem districts. These are also elegant in appearance with small horns and prominent eyes. But in the farmer's opinion these are not swift and strong as the Kangeyam breed. These are mainly used for draught purposes. The cows are of indigenous type and their milk yield is moderate. The villagers normaly sell the milk products to the visiting merchants from Karur. The buffaloes are the imported varieties from Salem and Coimbatore districts. Two kinds of sheep viz., the Chemmari or the ordinary red sembli, and the Mecheri, the white one, are found in the village. These are mainly bred for slaughter and hides. Of goats, only the 'Velladu' breed, which is commonly found everywhere in Tamilnad is found in the village. Normally pigs are not reared by the high castes. Only the Scheduled Caste Paraiyans and Chakkiliyans are found rearing a few litter of pigs in their cheris.

Residential pattern

13. The population of Ariyur is distributed among four small hamlets viz., Ariyur, Nallachellipalayam, Chinnamuthanpalayam and Velayuthampalayam. Nallachellipalayam lies a mile east of Ariyur main hamlet while the other two, are two miles, and three

miles away respectively on the west. The four hamlets almost lie in a line on the southern bank of a jungle river called 'Uppar'. There is no regular road or pathway to enter the hamlets and one has to go on a beaten track through the waste lands.

In the residential area no regular street system is found. Huddled houses, cramped almost wall to wall within a small Natham area, and built not in conformity with any plan are seen in all the four hamlets. Narrow lanes separate the rows of houses. Narrow paths which seldom see sunlight, branching from these lanes provide access to interior houses. These by-paths are perpetually damp due to constant flow of sullage water let out from the houses.

Segregation is still maintained and the Scheduled Castes of Paraiyans and Chakkiliyans are denied the right to dwell among other castes. They are forced to live in exclusive settlements called 'Cheris', a furlong away from other caste men's quarters. However, concepts of pollution by touch and sight have lost their rigour. The Scheduled Castes have their own water sources in the cheri and are not normally allowed to draw water from the wells in the residential areas of the higher castes.

Public places

14. There are as many as twenty-one temples, big and small, in all the four hamlets and the cheris connected with them. Twelve of these are structures built of brick and mortar with or without small Gopurams. These temples are dedicated to various Hindu Gods and Goddesses and also to the demon-Gods which command greater respect from the rural populace. Various manifestations of Amman or the consort of Siva are worshipped in the temples, some of which do not have a regular superstructure except a mud heap, a scaffold or a lone crude stone representing the dreadful deity. The Karuppannaswamy temple in Ariyur main hamlet is the oldest and biggest of all the temples. This temple with a black stained and dilapidated look stands at the northern entrance of the village. With thorny bushes and waste plants grown in the precincts, and even in the prakaram inside, the temple presents a haunted appearance throughout the year except during the annual festival.

There are two Primary Schools in the village, one in Ariyur and the other in Chinnamuthanpalayam hamlet. The school at Ariyur is housed in a small new building. The Chinnamuthanpalayam school is housed in the '*Ur Chavadi*' (public place). There is also a Panchayat Union Kindergarten School at Chinnamuthanpalayam, which is housed in a rented building.

Each hamlet has its own crematorium located a few furlongs away from the residential area. The Scheduled Caste have their own crematorium located a few furlongs away from those of high castes.

Etymology of name

15. The name Ariyur is said to be a distortion of 'Athiyur'. According to the local tradition for which there is no record, the region in which Ariyur is located was known as "Idappichai Nadu" in Kongumandala Sathagam. It was granted free to the shepherds by a local chieftain (Ida = shepherd, Pichai = grant [alms], Nadu = region). The shepherds engaged the Vellala Gounders of Venduva gotra as their cowherds. One day a cowherd Karuppanna Gounder noted a cow from his flock yielding milk over a molehill. When chased, the cow kicked down the molehill in its frantic run and blood gushed out from the molehill. The frightened cowherd brought the local people to the spot. They felt that it was the manifestation of the Goddess's wrath. To appease Her, a shrine was constructed over the spot. A new settlement grew near the temple and this came to be known as 'Athiyur' after the name of the cowherd's master. The original settlement is now an area called Nathamedu, on the western side of the present settlement. From there they shifted their residence to the present one out of fear for the evil spirits which troubled them much.

Settlement History

16. The Venduva group of Vellala Gounders are said to be the earliest inhabitants of Ariyur. Vellala Gounders are said to be migrants from the former Kongu Nadu (Coimbatore district). They have endogamous groups resembling those of the tribals. It is not certain whether they are tribal migrants from the hills, who settled down in plains hundreds of years back. To assert their earliest occupancy, the Venduva group still holds the hereditary office of Nattanmaikkaran which commands respect even from other castes.

The migration of the other castes was circumstantial, and took place after the Vellala Gounders settled in

the place. The Paraiyans and Chakkiliyans were brought into the village by the Vellala Gounders for agricultural purposes. In the same way the Vannans (washermen), Asaris (local smiths) and Pandarams (local priests) migrated to the village to serve the Kongu Vellalas. The migration of the business community of Chettiars and other communities must have taken place only later. However, all communities claim settlement before five generations except a small number of six households who have migrated during the present generation. The Settlement History of the communities is given in Table No. I.

TABLE No I

Settlement History

Caste/ Community	Total No. of house-holds	No. of households settled: Before 5 generations	Between 4–5 generations	Between 2–3 generations	One generation	Present generation	Not known	Remarks: Places from which the families have migrated.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Vellala Gounder	276	...	...	...	...	...	276	...
Chakkiliyan	64	...	...	...	...	1	63	...
Paraiyan	13	...	...	...	...	...	13	...
Nadar	11	...	...	...	...	4	7	Out of four families, one has settled down owing to family trouble in its native place.
Vannan	8	...	...	...	...	...	8	
Koil Pandaram	7	...	...	...	...	...	7	
Asari	6	...	...	...	...	1	5	One family has settled in this village to seek employment.
Navithan	5	...	...	...	...	...	5	...
Chettiar	4	...	...	...	...	...	4	...
Kuravar	5	...	...	...	...	...	5	...
Konar	1	...	...	...	...	...	1	...
Naicker	1	...	...	...	...	...	1	...
Kulalar	1	...	...	...	...	...	1	...
Brahmin	1	...	...	...	...	...	1	...
Christian Chakkiliyan	1	...	...	...	...	...	1	...
Total	404	...	...	...	...	6	398	...

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Composition

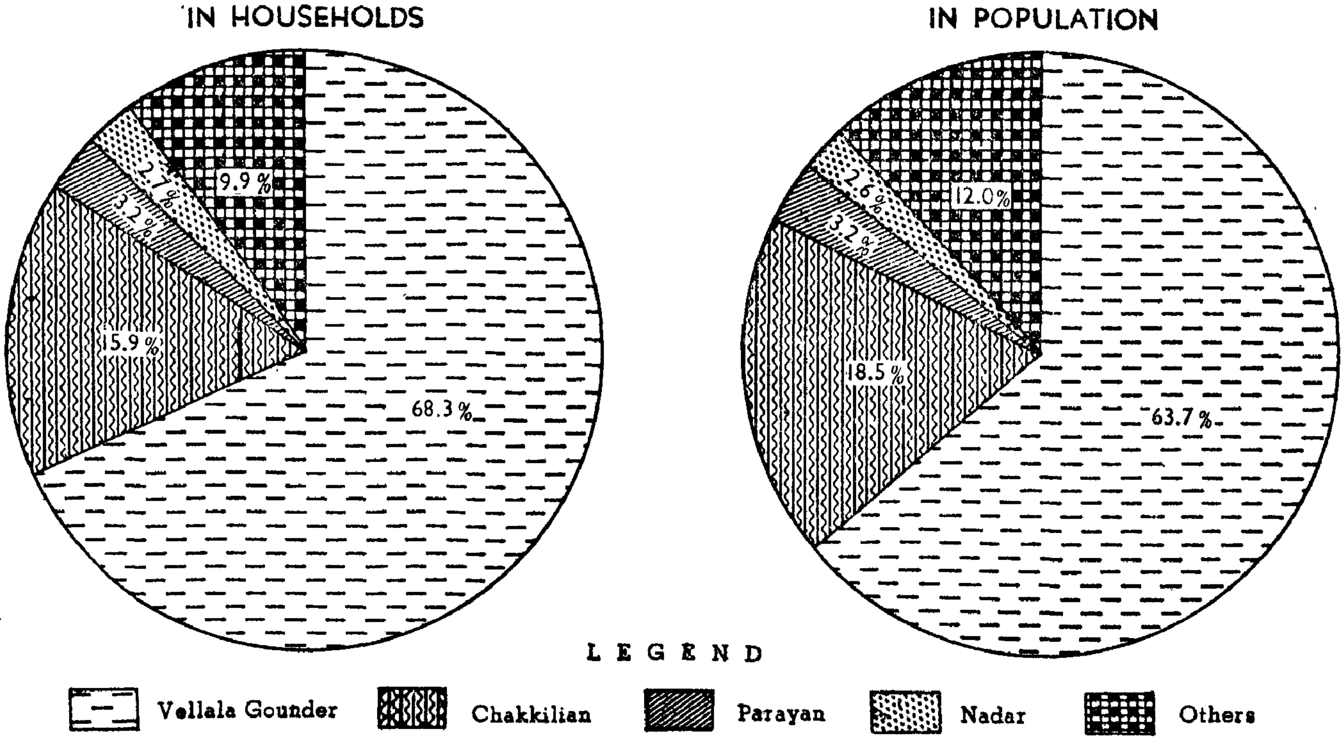
17. The village contains as many as fourteen communities belonging to different walks of life The Vellala Gounders, however, predominate in numerical strength. They form 65·84% of the total population. They are mostly engaged in cultivation. Chakkiliyans (Scheduled caste) rank next constituting 15.84% of the population of the village. All the people residing in the village are Hindus except a single Chakkiliyan household which has embraced Christianity. The names of the communities in the village and their population are given in Table No. II:

TABLE No. II

Ethnic Composition

Religion	Community	Sub-Caste/ Sub-sect	Total No. of households	Total No. of Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Hindu	Vellala Gounder		276	1,030	520	510
	Chakkiliyan	Kongu Murasu	36	172	84	88
	"	N. S.	28	127	65	62
	Paraiyan		13	52	30	22
	Nadar		11	42	25	17
	Vannan	Vaduga	8	37	15	22
	Koil Pandaram		7	39	19	20
	Asari		6	27	12	15
	Navithan		5	27	17	10
	Chettiar	Nagara	3	19	10	9
		Sozhia	1	5	3	2
	Kuravar	Veduvar	3	11	6	5
		Konga	2	11	7	4
	Konar		1	1	...	1
	Naicker		1	5	2	3
	Kulalar		1	7	2	5
	Brahmin		1	1	1	...
	Christian Chakkiliyan		1	5	3	2
		Total	404	1,618	821	797

ETHNIC COMPOSITION



Vellala Gounders

18. The Vellala Gounders, otherwise called Kongu Vellalars, are found in large numbers in Karur taluk. Notwithstanding the title of Vellalan, they have nothing in common with the Vellalas in the rest of the State. They do not enjoy the high status which the Vellalas generally have in society. The Vellala Gounders are said to be migrants from formèr Kongu Nadu (the present Coimbatore district). Though they are mainly cultivators, a few have recently taken to handloom weaving. In the village, they are the predominant land-owning caste.

Sects

19. The Vellala Gounders or the Kongu Vellalas are formed into two endogamous divisions, namely, the Kongu Vellalan proper and the subordinate group of Tondan or Ilankamban Kuttam. The latter are treated as subservient to the former, on the strength of a belief that the Ilankambans are the offsprings of illicit connection of the Kongu Vellala girls and widowers with outsiders. The Kongu Vellalas have elaborate caste organisations unlike others. They are, as already mentioned, migrants from erstwhile Kongu Nadu which was divided into 24 Nadus or regions each comprising a certain number of villages. There were four headquarters for these different nadus, *viz.*, Palayakottai, Kangeyampalayam, Pudur and Kadayur. The Vellala Gounders of Ariyur and those in Karur taluk belong to the Palayakottai group. They had a hierarchy of administrators as follows:— Each village was under a Nattukavundan or Periyathanakkaran and each group of village was under a Pattakkaran. The Pattakkaran was treated with every respect. As per tradition, he was not allowed to see a corpse lest he should be polluted by its sight. He settled the matters which could not be settled by Kottukkaran and the Nattukavundans. The Kottukarans settled petty disputes while the Nattu Kavundans settled matrimonial affairs. Their verdicts were taken as final. But these caste organisations have disappeared with the growth of Panchayat Raj.

Both the Kongu Vellalars proper and the inferior Tondans have many exogamous divisions among them. These are mostly totemistic in character, their names generally denoting some article or thing, the use of which is a taboo to their members. The groups extent in the village are the Kadai (a quail) Kootum, Pavithirattithan Kootum, Venduvan Kootum, Peralanthan Kootum, Ponnai Kootum, Parmaiyal Kootum, Maniyam Kootum etc. Some groups are called after the clan deities they worship such as Kannivadiyan Kootum, Arungaraiamman Kootum, Kannatha Kootum, Athur Munuswamy Kootum, Pangaliamman Kootum and so on.

Puberty

20. Rites attendant on puberty by a Vellala Gounder girl are more or less similar to those found elsewhere in Tamilnad. Convention is that inauspicious woman like a widow should not see the stain marks first. Near relatives are informed immediately and a first ablution by water is conducted with the assistance of married women, her maternal uncle's wife heading the group. Then the girl is led into a thatched dormitory prepared by the maternal uncle where the girl stays during the period of defilement with a small girl left as a companion. Pollution terminates on the eleventh day by a purificatory bath. The maternal uncle brings 'Mannai' or presents to the girl for the occasion like draperies, fruits and perfumeries. The girl daintly dressed after the bath undergoes few rituals to ward off the evil eyes on her. Married women belonging to the same clan of the girl wave round her head cooked rice and burning camphor, garland her and apply sandal paste on her forehead and cheeks. She is once again led to the thatched shed. On the following morning the ablutions by water and nalangu rituals are repeated and the girl is led into the house finally. This is followed by a small feast to the near relatives.

Marriage customs

21. Marriage within the group is proscribed. Members of the same group are treated as brothers and call themselves as " Pangalis ". The clan is traced on the patrilineal side. Members of different groups usually address one another as 'mama', if they are not otherwise related. The most desirable match for the boy is his maternal uncle's daughter. In the past this preference was observed to such an extent that a young boy was often married to a grown up woman. In such cases the boy's father took upon himself the duties of the husband until his son had grown up and the wife was allowed to consort with any one belonging to the caste she might fancy provided she continued to live in her husband's house. Such primitive practices are extinct. However, in their marital alliances one finds certain undesirable practices even now. During our survey on consanguineous marriages in the village, twelve cases of marriage with mother's sister and eleven cases of marriage with maternal aunt's daughter were recorded. They justify the alliances on the ground that

only marriage within the clan or Kootum is objectionable and the clan is traced on the patrilineal side. In the same way marriage is permissible on the ground that the maternal aunt's husband belongs to a different clan. But it is objectionable to them to marry one's own Pangali's daughter. Violators in such cases are ostracised from the community.

Marriages are normally settled by parents only Even if the bride and groom make their own choice by love, the final approval from the parents is sought. Marriage is conducted in the traditional way, with every social obligation fulfilled.

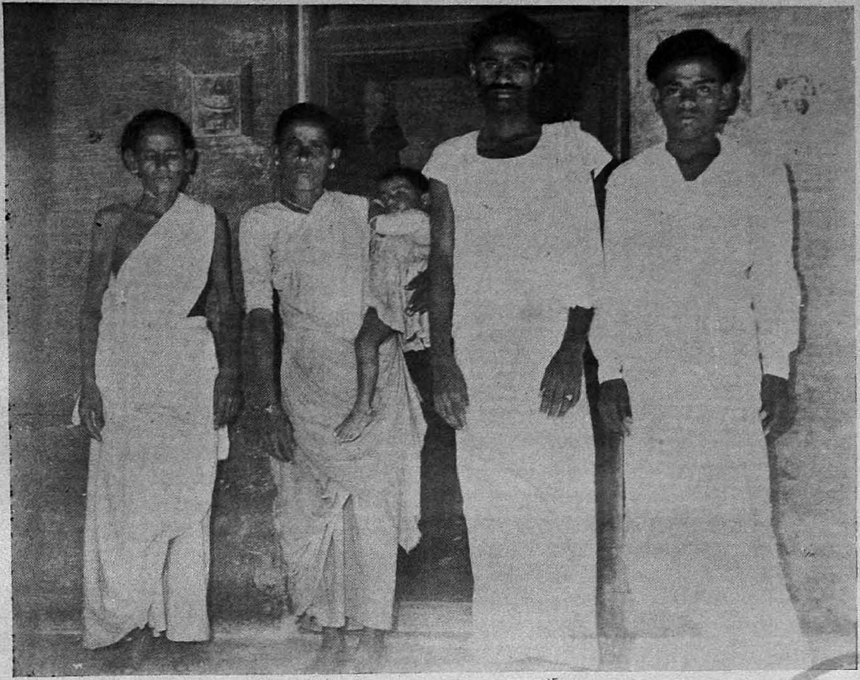
Marriage rites

22. The marriage alliance, after scrutiny by a local astrologer is formally confirmed by a betrothal ceremony. Betrothals are made in the bride's house in the presence of both the maternal uncles of the boy and girl. The bridegroom's party brings fruits, clothes and other presents to the bride in an odd number of trays. These are placed before the Arumaikkaran and other community elites assembled and after the settlement has been made, they tie the token presents to the end piece of the girl's saree. The date for the marriage is fixed on that day.

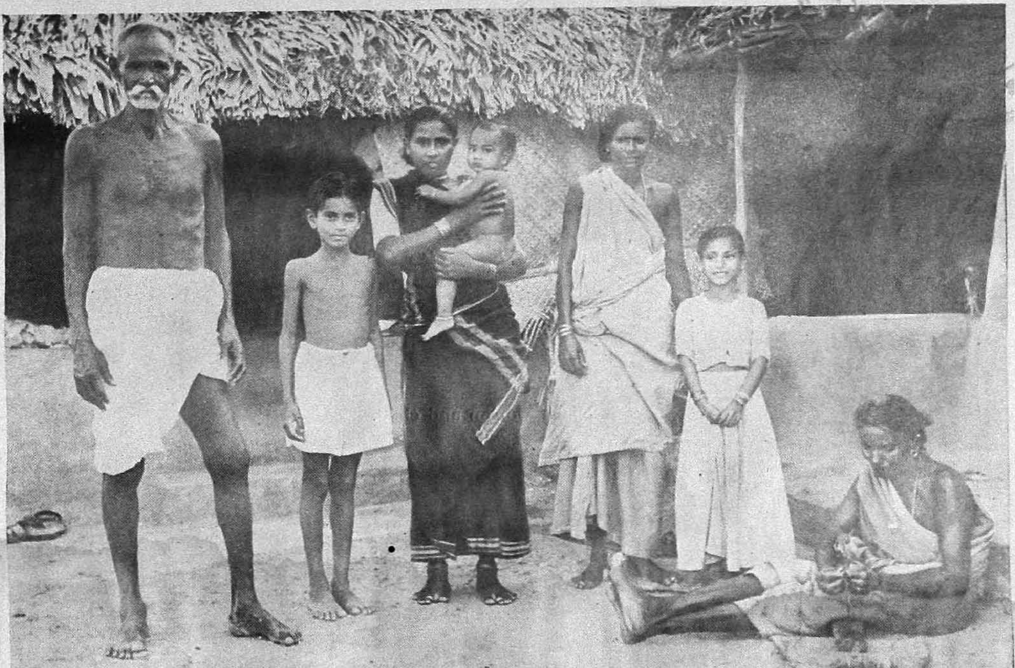
23. Marriage takes place either at the bridegroom's or at the bride's house. On the day of wedding, after a clean shave the bridegroom makes ablutions by water assisted by the Arumaikkari (the first lady of the caste). If the boy has a sister, a ceremony of betrothing his prospective daughter to her son is performed. The bridegroom goes on horse back carrying some fruits and pestle to the Nattukkal which is a stone planted for the occasion. The Nattukkal is supposed to represent the Kongu King and the pestle the villagers. The ceremony is said to be a relic of an ancient custom of the Kongu people which required them to obtain the permission of their king for every marriage. The stone is normally set near the Vinayagar temple at the centre of the village, with a piece of turmeric in a betel leaf tied to it by an yellow cord. The marriage party worships the stone as well as Lord Vinayagar. On the bridegroom's return, his mother receives him and waves round his head balls of white rice and coloured rice to ward off the effects of evil eyes on him. Then she gives him mouthful of food thrice and the remaining food in the plate is eaten by her. This marks the end of his being fed by his parents. The family barber then sings the blessing songs.

24. After the conclusion of these ceremonies at his house, the bridegroom sets off the bride's house on horse back accompanied by a group of married women in their dainty dresses carrying trays filled with 'Inach seer' (bride presents) and Thali (wedlock chain). They go to the heart of the village where the Nattukkal is installed. The bride's party receives the groom here with customary garlanding and offering of sandal and takes him in a procession to the marriage pandhal to the accompaniment of music by pipers and band. There the bridal couple install the 'Muhurthakkal'. The pair again retreat to the Nattukkal, the groom mounting on the horse and the bride carried by her maternal uncle on his shoulder. Now-a-days there is only a symbolical celebration of this rite. On return, the prospective couple are touched by an Arumaikkaran with betel leaf dipped in oil, milk and water. The Arumaikkaran conducts the marriage at the marriage dais. No holy fire is made as in the case of the marriages of some other castes. Before the dais, the customary auspicious articles like the new mud pots mounted with coconuts and betel leaves, trays with flowers, fruits, split coconuts, sandal paste and perfumed water and other perquisities are spread. The Arumaikkaran conducts the Vinayaga puja and the ancestor worship. Lord Vinayaga is represented by a triangular turmeric mould to which the Arumaikkaran performs the worship in the Hindu traditional way. He then ties Kanganam, the saffron cord attached with an amulet, on the wrists of the couple. In a tray the Thali and a burning camphor are taken round those assembled to receive their blessings. The Arumaikkaran then passes it on to the bridegroom who ties it round the bride's neck. As usual, a crescendo of music and drum beating (Melam) fill the air as the Thali is tied at the auspicious hour. The Thali of Kongu Vellala women is of a large size strung on to a number of cotton threads, which are not, as among other castes twisted together. The family barber then pronounces the 'Mangalavarthai', an elaborate blessing in a metaphorical way wishing the couple to live as long as the Sun and the Moon exist. He prays that they may live united as flower and thread in a garland. The small fingers of the couple are then tied together with a piece of silk and the couple circumambulate the dais thrice. Then they make obeisance to elders assembled. After this presents (Seer) by the relatives and friends are made to the newly weds.

25. The Post-marriage rituals consist of the removal of Kanganam and the 'Karagam Irakkuthal'. While removing the saffron cord, the bride and groom apply



A family of Vellala Gounders.



A Nadar household.

A Nadar woman and child.

the vermilion powder mixed in ghee to the shoulders of one another. Then the bride cooks rice in the karagam (a pot) and offers it to Lord Vinayagar. The offering is then handed over to the family barber. These over, the bridal couple make ablutions by water. Cooked rice is waved round them to ward off evil eyes on them. The bride groom is then offered cooked rice in a plate which he touches and goes off. This is known as Sathuva Satham. The bridal couple afterwards make a visit to the Vinayagar temple wearing the new sandals offered by the Chakkiliyan. With this the occasion comes to an end. Kongu Vellalas do not have a separate ceremony for consummation. The bridal couple are invited at the bride's place on important festivals in the year.

Birth customs

26. The first conception after marriage is anxiously awaited. Sterility is looked down upon in the village society and restriction is imposed on a childless mother participating in social ceremonies. Barrenness is also attributed to the displeasure of Gods and in many cases propitiation to Gods in the form of vow, pilgrimage etc., is sought earlier than medical aid.

Invariably the prenatal ceremonies start in the seventh or ninth month of pregnancy. The girl's parents invite the pregnant girl to their house on an auspicious day after arranging a small feast with sweet edibles and different rice preparations at her husband's house.

Delivery is normally attended to by an untrained barber women A few are hospitalised also. Birth entails pollution for eleven days. During this defilement the mother and baby are kept in a separate portion and prevented from touching the vessels and clothes used by other members. After eleven days they are taken into the house after a purificatory bath. In some families the Punnyavachanam is done after thirty days by a Brahmin priest. Children are normally breast fed.

27. Many superstitious views are held regarding child birth. A pregnant woman is not allowed to go out after dusk for fear of being haunted by evil spirits. She always carries an iron key or ring to scare away evil spirits. When the girl is in labour pain, votive offerings are made to the deity, and idol of Vinayagar is taken round the temple to ease the pain. A child-born with umbilical cord round its neck is considered a curse to the maternal uncle. This is averted by the maternal uncle, seeing the child's image in a vessel of oil. In the same way the birth of a boy as the fifth child, and a male birth in Chitra (April-May) month are not very much appreciated.

Naming is done on the eleventh day. An elderly man in the family holds the child in hand and touches its forehead with a piece of silver or gold and loudly proclaims its name. Children are usually named after family Gods and deceased relatives. Of late, they are being given the names of prominent cine artists. A child born after the loss of two or three issues is named as Kuppan meaning dirt, and so on. The villagers believe that such namings will spare the child. Girls have their ears bored in their third or fifth year.

Death ceremonies

28. The funeral ceremonies are also similar to those in existence among other Hindus. Immediately after a death, the corpse's mouth is tied with a piece of cloth, and the body is given a bath. If male, it is bathed with five pots of water, and if female with three pots of water. The corpse is then wrapped in new cloths brought by the relatives, and perfumes are applied to mitigate any bad odour emanating from it. A piece of silver coin is placed on its forehead. It is then taken to the burial or cremation ground in a decorated litter made of bamboo and coconut leaves. Unlike in other castes, in Kongu Vellala funerals, the Paraiyan carries the torch for pyre and not the chief mourner. At the cremation ground before burying or cremating the body, the funeral attendants drop in funeral rice (Vaikkarisi) into a cloth spread over the corpse's chest. A few rice is tokenly dropped into the mouth also. The funeral rice is taken away by the Paraiyan. Then the chief mourner pays his homage by circumambulating the corpse thrice with bowed head. When the body is interred he throws the first sod of earth without looking at the corpse. In the case of cremation, the mourner comes round carrying a new pot full of water which he breaks finally at the head side of corpse. As a mark of mourning the chief mourner has his head tonsured; takes a bath along with other attendants of the funeral and returns home. At the house a burning wick lamp is kept at the place where the man breathed his last and the mourner along with others worship it. A funeral feast is held thereafter in some families.

No ceremony is held after the third day. The custom is to collect the mortal remains on the third day, and dissolve them in water. Cooked offerings are also made to an effigy of the deceased and then thrown to crows. The barber pours milk and ghee

over the grave in case of burial or over a green tree crying 'poli', 'poli'.

If a married man dies, the removal of Thali of the widow is done in the early hours of the third day. The widow is bedecked in her fineries for the last time. An elderely woman, normally a widow of the pangali kulam, removes the Thali and drops it in a cup of milk. If a woman is pregnant at that time, it is made known to the assembled. In doubtful cases an interesting custom is in vogue to judge whether the women has conceived or not. In a vessel containing oil mixed with water, a few flowers are dropped and the vessel is tilted gently. If the flowers join together it is taken for granted that the woman has conceived. Widows normally wear white dress (not very much insisted on now-a-days) and do not wear ornaments and kumkumam (vermilion powder) on forehead.

Other customs

29. In all their social ceremonies, Kongu Vellalans employ priests of their own caste known as Arumaikkaran and Arumaikkari (first man and woman of the caste). Convention is that these people should be married and have children. The title of Arumaikkaran and Arumaikkari is conferred by ritual resembling marriage. Normally they wait until one of their children is married and then undergo the ceremony called Arumai manam at the hands of ten other Arumaikkarans and some local bards belonging to the Kaikkolan community. These bless the couple with some green grass dipped in sandal solution and oil. The couple thus become Arumaikkaran and Arumaikkari. They command respect in their community. In their funeral, the drums are beaten in a special way by a man standing on another's shoulder. The drummer is given seven measures of grains duly measured, and an equal quantity unmeasured. The office of Arumaikkaran is not hereditary. It ends with the death of any one of the couple and a new Arumaikkaran is selected from among the local people.

In former days the Kongu Vellalans had their own beggars called Mudavandis or lame beggars. It was the custom that all children born blind or lame in the caste were handed over by their parents to become Mudavandis. If the parents hesitated to comply with the custom, the Mudavandis used to tie a red cloth round the head of the child and the parents could then no longer withhold their consent. They had to give the boy a bullock to ride on if he was lame or a stick if he was blind. The child was brought up by the Nattukavundan and given a proportion of the beggar's earnings for its maintenance. These beggars used to go round their appointed circle once a year and collect contributions from each household. But this system does not seem to be in vogue now.

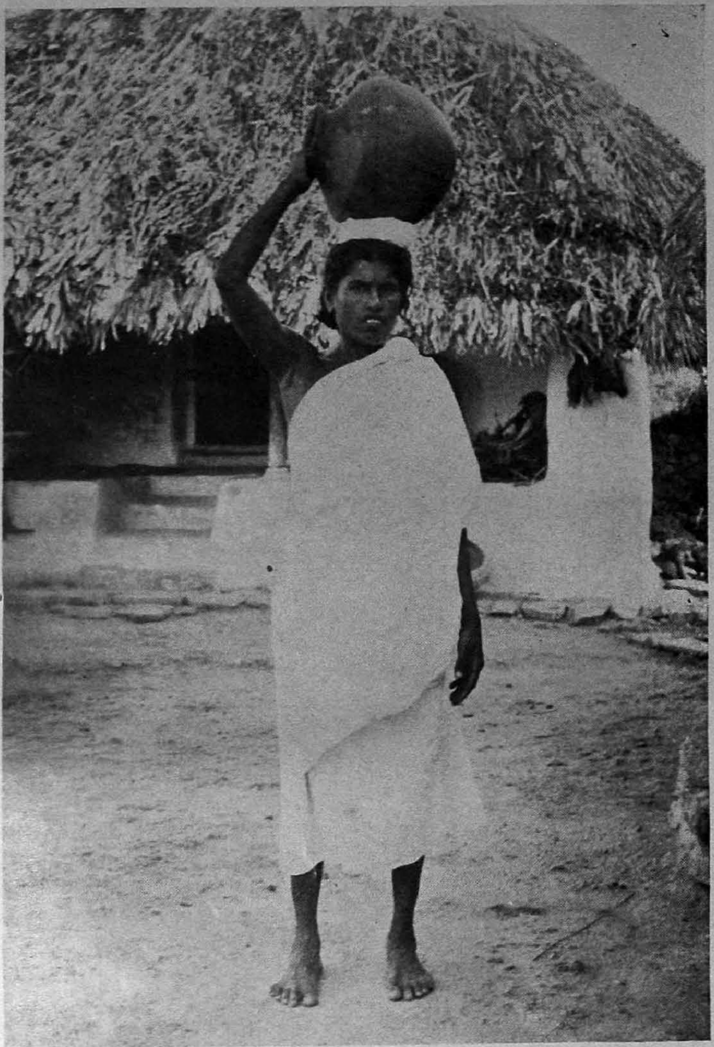
Chakkiliyans

30. Chakkiliyans are numerically important next to Kongu Vellalans. They constitute 15·8% of the total households and 18·48% of the population. Chakkiliyans, a Scheduled Caste in the State, are Cobblers by-tradition who supply the villagers footwear, harness and other leather articles required by farmers. They also serve as village menials and scavengers. In many villages they are entrusted with the work of shepherding cattle and pigs.

In the ancient days, when caste system was at its zenith, Chakkiliyans were treated as untouchables. Even now, despite the constitutional protection afforded, the lot of these poor downtrodden has not improved in many villages. The word 'Chakkiliyan' is an indignant calling derived from 'Shathkuli' meaning 'flesh eater' in Sanskrit. This is because Chakkiliyans eat any flesh—beef or pork—and are privileged to remove the dead animals in the village, the carcass of which they eat.

Chakkiliyans in Ariyur are early migrants who originally migrated from Telugu and Canarese regions. Mathagari is also a synonym of Chakkiliyans in this area. There are as many as sixteen sects among Chakkiliyans, the few known to the local Chakkiliyans being the Thoti, Anuppu, Murasu and Kongu. The local Chakkiliyans belong to the Kongu sect called so by domicile. They have also adopted the customs and manners of the important castes in their settled regions. Chakkiliyans have many Kootums similar to those extant among Kongu Vellalans such as Venduva Kootum, Nagar Kootum, Kadai Kootum, Anthai Kootum, Maniar Kootum, Perimkudiyan Kootum etc. They have their caste head known as Periyathanakkaran, whose office is always enjoyed by the Venduva Kootum. There are subordinate officials below the Maniyam known as kolkaran and Thandakkaran. The Kolkaran is always selected from the Nagar Kootum. These various sects are exogamous and marriage within the same clan or Kootum is prohibited. The origin of these different groups

A Chakkiliyan woman.



A widowed woman clad in white.

may be due to their serving under the respective groups of Vellala Gounders.

Puberty rites

31. Puberty entails pollution for eleven days among Chakkiliyans also. During these days the Dhobi woman supplies the cloth for change. If a Dhobi woman is not available, the girl washes her cloth herself and disposes the wastes herself as approaching the girl at defiled stage is a social taboo among Chakkiliyans also. On the purification day, the girl is entitled for presents from maternal uncle and parents. But the scale of celebration is very simple.

Marriage customs

32. As among other communities, the preferential alliances are the maternal uncle's and the paternal aunt's daughter. Marrying the maternal uncle is also permitted. In fact, any alliance for a girl or boy should be ratified by the maternal uncle.

As among other communities, astrologists are consulted before any marriage is fixed. Confirmation of the alliance is done in a betrothal ceremony in which the bride-groom's party pays the Parisam amount (Rs 7·25 for a privileged bride *i.e.*, maternal uncle's or paternal aunt's daughter and Rs. 11 for other alliances). A few demand more money. The parism is handed over to the bride by the parents of the bridegroom or an elder. The girl receives it after making an obeisance to the elders assembled. To mark this event, betel leaves are distributed to all the families in the cheri.

Marriage takes place at the bride's house administered by the Nattanmai. Normally the *Muhurtham* (wedding) is fixed at early hours. Before setting to the bride's place, the bridegroom undergoes a few rituals at night. After a hot water bath, the bridegroom is dressed in new clothes and led to a cot by the maternal uncle and seated. Then he garlands the bridegroom and offers him a cup of milk. The bridegroom then makes obeisance to the elders assembled and the Nattanmai touches him with a split root of tamarind tree to ward off any evil eye on him. The bridegroom is then taken in procession to the bride's house, received at the Nattukkal by the bride's party and accommodated in a separate house (Viduthi veedu).

In bride's house also the Muhurthakkal is set up on that night. Early in the morning of the following day the bridegroom is taken in procession to the bride's house. His party takes along with them bridal dresses, garland, jaggery and oil for the wick lamp–Ayiraperumthali which is kept burning during marriage ceremony. It is a bad omen if this light goes off in the middle of the ceremony. At the threshold, the bridegroom sprinkles water in all the four directions, worships and then enters into the *Manappandhal* (marriage dais). The womenfolks enter into the house, adorn the bride in wedding finery and lead her to the manappandhal. The Nattanmai conducts the marriage. He blesses the couple and hands over the Thali to the bridegroom. The Arumaikkari among Chakkiliyan women gets it from him and ties it to the bride's neck. Then the couple goes round thrice the dais with their little fingers tied together by a piece of cloth. Then they retire to a room where, after offering "Deeparathanai" and a fervent prayer for a long union, the fingers are untied.

Later the new couple visit the Vinayagar temple. On the way at the threshold, the sister of the bridegroom prevents them and gets the promise that their prospective daughter should marry her son. In the evening a couple of playful ceremonies are conducted in which the couple jointly search the ring dropped in a pot of water. There are few converted Chakkiliyans in the village. Their marriage is blessed by a Christian Pastor stationed at Dharapuram.

Birth customs

33. Hindu Chakkiliyans have adopted the entire customs extant among Kongu Vellalas with regard to birth. But the converted Chakkiliyans have their children baptized at the Church at Dharapuram after a fortnight or so.

Death

34. Chakkiliyans though poor look after their dead. On the brink of death, oil is poured into the dying man's mouth. Soon after his death, his mouth is bound by a piece of cloth. The body is either buried or cremated and the prefuneral and postfuneral rites are similar to those of Vellala Gounders. Usually when death occurs in a Chakkiliyan family, a funeral cloth is presented on behalf of the villagers. Another minor variation is that a Chakkiliyan's body is washed

by three pots full of water and not by five pots as in the case of high caste Hindus. If a married man dies, the Thali of the wife is removed on that day itself and a bit of the Thali thread is tied to the left toe of the corpse. Mourning normally lasts for three days after which no obsequy is performed.

The Christian Chakkiliyans normally bury their dead. The Pastor conducts the funeral rites after reading out verses from the Bible. The body is placed in a coffin and buried in the grave-yard specially allotted for the Christians.

Other communities

35. Paraiyans are numerically important among the minor communities and account for thirteen households of 52 persons. Like Chakkiliyans, they are also a Scheduled Caste but claim superiority over the former. 'Paraiyans', it is said, derived their name from the Tamil word 'Parai' (drum). Paraiyans in rural parts are beaters of Tom-Tom who are also employed during marriages and funerals. They live exclusively in cheris a few furlongs away from the quarters of caste Hindus. In the past, they were considered as a little below the pallans in social scale. Like Pallans, they look down on Chakkiliyans, but in return Chakkiliyans look down on them. Paraiyans have an exalted account about their origin and claim to be the descendants of a Brahmin priest Sala Sambavan. He became a Paraiyan by his profane act of stealing a portion of the offering to feed his pregnant wife. For this reason Paraiyans wear a sacred thread at their marriages and funerals. In some places, the Paraiyans wear the Kanganam during village festivals.

36. There are many sub-sects among Paraiyans. The sects known to the local Paraiyans are the Kongu or Sangudas, Kattis and Choliyas. The local Paraiyans belong to the Kongu sect. It is said that the Kongu women can be recognised by their wearing a number of glass bangles and a bangle of shells on the left wrist, but nothing on the right wrist at all. Contrary to the local Kongu Vellalas and Chakkiliyans, the sub-sects among Paraiyans are endogamous groups and so any marriage outside the sect is a social taboo. In Ariyur, Paraiyans are mainly daily wage earners engaged in agricultural and other manual labour. Their poverty is proverbial. Though they follow many of the customs extant among Kongu Vellalas, in their marriages and funerals, the scale of celebration is simple. Marriage among Paraiyans takes place at the bride's house and is conducted by an elderly man of the community. The Parisam amount is Rs. 5. Polygamy is accepted among Paraiyans elsewhere. But in Ariyur no such cases were found during our survey. Divorce is allowed among them and when a wife is divorced she has to give her Thali back to her husband, or to give him a thread of her cloth, which he cuts off with his own hand in token of the dissolution of their marriage.

37. Paraiyans either cremate or bury their dead. Normally, the villagers contribute their mite towards the Paraiyan funerals, and present the funeral cloth. On the first day of their funerals, the chief mourner is not given any salt in his food. On the third day, the grave or the bones collected is anointed with milk, and cooked offerings are made to the effigy of the deceased. Paraiyans celebrate karumathi on the sixteenth day, when a feast is conducted, at which the chief mourner is solemnly fed first.

Paraiyans have their own caste heirarchy. The headman among them is called the Periyathanakkaran or the Muppan. He has his peon known as Salavadi or the Tangalan.

38. Next to Paraiyans, Nadars number more. They are traditional tappers, and sixteen out of 42 are engaged in this industry. A few among them are engaged in agricultural labour, weaving and other occupations. Their marriage practices are similar to those Nadar community in the State, but certain traces of local customs are found in their marriages also. They bury their dead, and observe mourning for sixteen days.

39. Vannans, are the Dhobi community in Tamilnad and eight households of them live in Ariyur. They pursue their traditional linen cleaning. Each Vannan household has its own group of families, to whom it renders it's services for wages in kind. Each family pays annually twelve Vallams of grain (48 litres), for the washing done. Besides, the Dhobi also collects one meal from each house daily.

There are two sects among local Vannans viz., the Vaduga and Konga. The former are found in Ariyur. These two sects do not inter-marry. The Vaduga sect speaks Vaduga language and their marriage and funeral customs are more or less of the pattern followed by the local communities.

40. The Koil Pandarams are usually temple workers, as their very name indicates. "Pandaram", says Mr. A. Stuart, is "the name, rather of an occupation than

a caste and used to denote any non-Brahminical priest. The Pandarams seem to receive numerous recruits from the Saivite Sudra castes, who choose to make a profession of priests and wander all over begging". It is further said that they often serve in Siva temples where they make garlands of flowers to decorate the Lingam and blow brazen trumpets when offerings are made or processions take place.''

According to Mr. Thurston, Pandaram is used both as the name of a caste and of a class composed of recruits from various castes (*e.g* , Vellala and Palli.) The Pandaram caste is composed of respectable people who have settled down as land holders and of Sanyasis and priests of certain madams (religious institutions) and managers of richly endowed temples such as those at Thiruvaduthurai in Tanjore and Mailam in South Arcot. The common name for these managers is Tambiran.

The caste Pandarams are staunch Saivites and strict vegetarians. Those who lead a celebate life among them wear the Lingam. They are said to have been originally Sozhia Vellalas, with whom inter-marriage still takes place. According to Dr. H. H. Wilson the word Pandaram is more properly Panduranga, pale complexioned, from their smearing themselves with ashes. A more popular derivation of the name is from Bandaram, a public treasury. A good many well-to-do Pandarams were managers of Siva temples of South India and accordingly had the temple treasuries under their care.

The Komanandi, a sect among the Pandarams are wandering beggars. These roam about the villages in orange-tawny clothes. daubing sacred ashes all over their body with matted hair. Some of them carry a trident and a wooden baton called Dandayudha. When they go about the streets begging, they sing popular Tamil hymns.

The Pandarams in Ariyur are of a settled nature, some of them doing cultivation, and agricultural labour and a few their traditional temple work at Karuppannaswamy temple. A few among them eke out a living by supplying leaves made of a portia or coconut leaves to the caste Hindus and in return get grain during harvest. Their marriage customs are more or less similar to those of local inhabitants. The dead is buried in sitting posture.

Asaris are an Artisan caste who are divided into five occupational groups of carpenter, blacksmith, coppersmith, stonesmith and goldsmith. Goldsmithy, carpentry and blacksmithy are the traditional pursuits of Asaris in Ariyur, and a few others are employed as agriculturists. They wear sacred thread, and in their marriage follow Brahmin customs. They bury the dead in the usual way.

41. There are four households of Chettiars, a trading community in the village. Three of them belong to the 'Nagara' group and the other to Sozhia. There are sub-divisions or Gotras among local Chettiars, called after the 'rishis' (Saints) such as Puli Maharishi Gotra, Varna Maharishi Gotra, Ramana Maharishi Gotra etc. The local Chettiars mainly belong to the Puli Maharishi Gotra. These are exogamous groups and marriage within the Gotra is a taboo. Their marriage resembles Brahminical marriages and are conducted before the Holy fire (Homam). In addition to the Thali, the Chettiar women wear a 'Siru Thali' tight to the neck tied at the wedding. As in the case of Brahmins, the bridegroom undergoes an investiture of sacred thread during marriage. Another notable ritual is the Nagavalli marriage in vogue among Chettiars. This post-marriage ritual is more elaborate than those in vogue among other communities in the village. They either bury or cremate the dead bodies. The obsequies are performed by a Brahmin priest in vedic style. Dry funeral among Chettiars is conducted on the sixteenth day as in other Tamil communities.

42. The remaining castes in the village are Kuravar, a denotified tribe, Konar, a shepherd caste, Naicker and Kulalar (Pot maker). There is also a Brahmin household.

There are a few converted Christian Chakkiliyans, living in and around the village. Conversion took place some twenty five years back, as a result of communal dispute between the Gounders and Chakkiliyans. The Gounders in retort to the Chakkiliyan's assualt on one of their community man, banned employing Chakkiliyans in their farms and houses. At this predicament of the Chakkiliyans a Christian Pastor from Tiruchy came to their rescue and started some rehabilitating measures in the cheri. He also established a school in the cheri. These charitable activities impressed a few, who converted themselves to Christianity. But when the Pastor left the Cheri, they compromised with the Gounders who once again employed them in their farms. With the passage of time, the majority of Chakkiliyans returned to their old

practises. Their social ceremonies resemble those of their Hindu brethern but with a tingue of Christian faith.

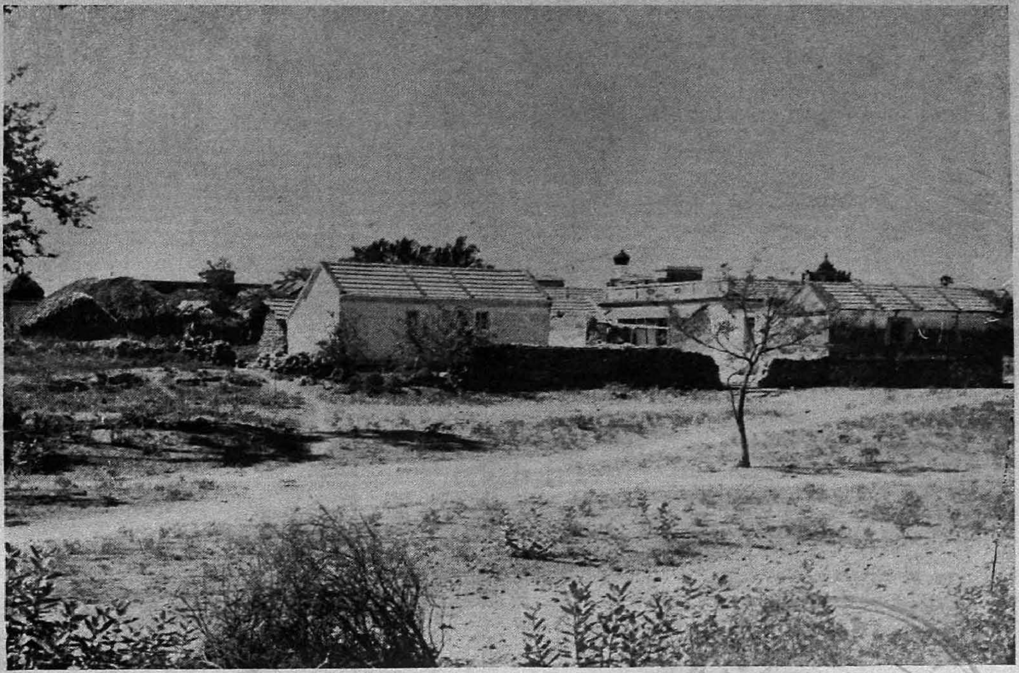
Dwelling

43. Dwelling in Ariyur generally conform to a very simple plan except in the case of few houses of well-to-do Vellala Gounders. To an average villager, a house is intended only to protect him from sun and rain. Persons with moderate wealth have constructed tiled houses. The poor live in thatched huts. The Harijans reside in shabby hovels. Terraced houses are rare in Ariyur, and tiled dwellings equal in number to thatched huts. In Harijan cheris, thatched huts and hovels predominate.

A poor man's hut

The accommodation in many houses is far from satisfactory. 76.98% of households containing 71·81% of the population live in one roomed dwellings. About 19·55% of households live in double-roomed dwellings, and the remaining live in dwellings with three or more rooms. Table No. III gives the number of households classified by number of rooms and persons occupying.

As may be seen from the table people are huddled together almost in every house. 519 rooms are available for 404 familes, *i.e.*, each family has less than two rooms. Taking the average number of members in a family as four, one can imagine the congestion prevailing in the houses. Normally the living space for individual person hardly exceeds 500 sq. ft. in large houses 200 sq. ft. in medium houses and 100 sq.



A settlement of Caste Hindus.

A view of the street in main hamlet.

A single room thatched hut.

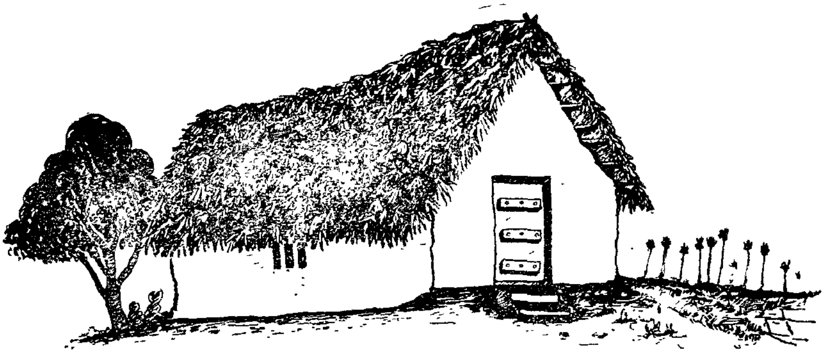
Her place under the Sun.

ft. in small huts and hovels. Being an agricultural village, the farmer's companions, the cattle, also share a portion in the space, thus reducing the living space further.

Huts

44. Thatched huts normally have no planned arrangements in the interior. These are generally single roomed with a small Thinnaippanthi (pial) in the front, sometimes with a courtyard either at the back or front in which the housewife washes utensils and does grinding, pounding etc. Sometimes a small portion is made in the interior hall by a small half wall to keep things and maintain privacy for women folk while dressing.

The huts in the cheri, are comparatively less spaced.



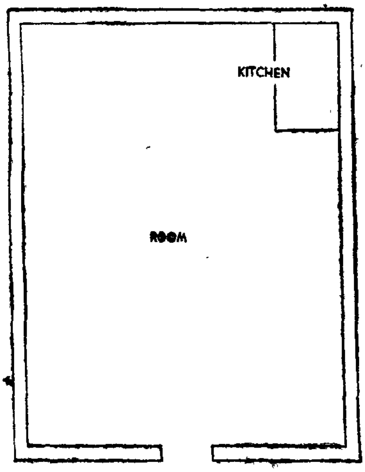
A farmer's hut. The roof is thatched with Palmyrah leaves

Most of them look like sty, with no opening or aperture to admit light and air. In many such huts of Paraiyans, Chakkiliyans and Kuravans, the kitchen is maintained in the open air.

Tiled dwellings

45. The house plans of the tiled dwellings are more or less stereotyped. At the entrance is the nadai or a hall leading into a tazhvaram or courtyard surrounded by deep verandah. The verandah is called Thinnaippanthi, whereat the visitors are received and seated. In some houses, a part of the verandah is on a raised level. It is called koodam.

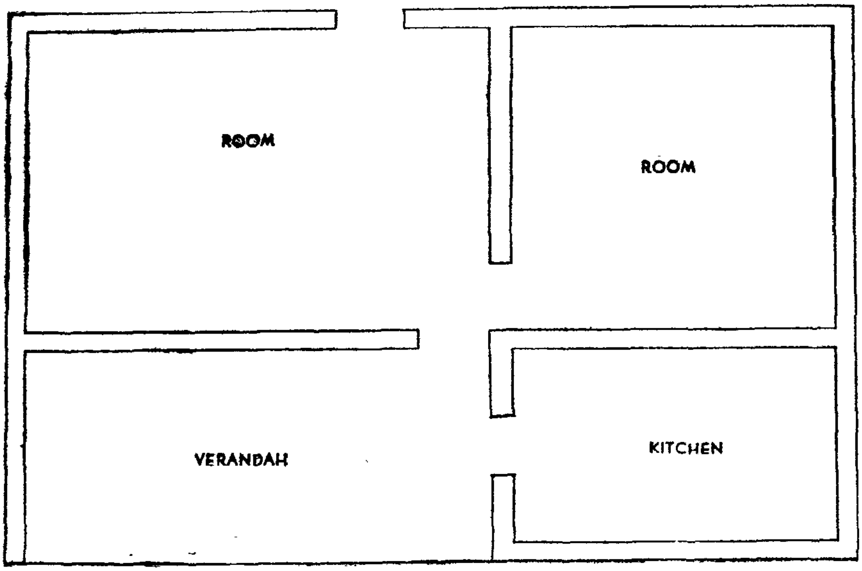
The centre of the courtyard called the mutram, is sunk some feet below the level of the tazhvaram and is open to the sky. This portion is kept open to avoid dampness caused by bathing and washing done there. Sometimes it is sheltered from rain by a small thatched roof raised on pillars a few feet above the rest of the roof. In some of the thatched houses small pots are kept above the roof. When the pot is first mounted, it is worshipped with offerings of milk, fruits and jaggery which are later distributed to the people. Houses are normally kept clean and tidy. Every morning the housewife sweeps the floorings and sprinkles cow dung solution in the courtyard and at the entrance and draws small designs with white powder. Periodically the floor of the house is smeared with a thick paste of burnt limestone and charcoal. At festival times and other family occasions, houses are whitewashed, and decorated.



Ground plan of a single room dwelling

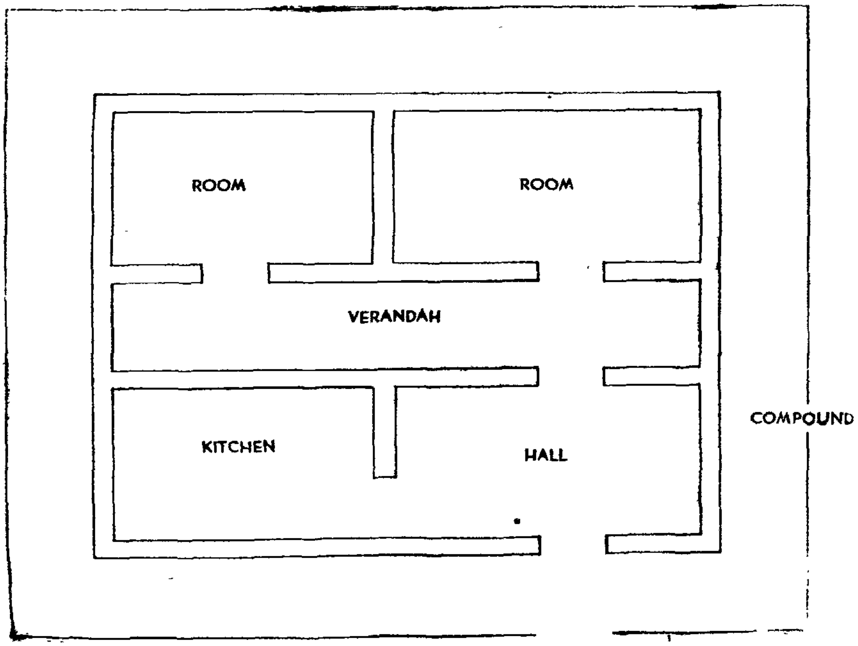
DWELLINGS

NOT TO SCALE



Ground plan of a house in Harijan colony

NOT TO SCALE



GROUND PLAN OF A CHAKKILIA HUT

Modern Chakkiliyans' tenements. Their forbears never dwelt under tile.

A typical tiled dwelling.

TABLE No. III

Households by number of rooms and by number of persons occupying

Community	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room: No. of households	Households with no regular room: Total No. of family members	Households with one room: No. of households	Households with one room: Total No. of family members	Households with two rooms: No. of households	Households with two rooms: Total No. of family members	Households with three rooms: No. of households	Households with three rooms: Total No. of family members	Households with four or more rooms: No. of households	Households with four or more rooms: Total No. of family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Vellala Gounder	276	373	1,030	...	...	200	669	63	291	8	43	5	27
Chakkiliyan	64	64	299	...	...	64	299	...	...	...	...	...	...
Paraiyan	13	21	52	...	...	5	10	8	42	...	...	...	...
Nadar	11	12	42	...	...	10	36	1	6	...	...	...	...
Vannan	8	8	37	...	...	8	37	...	...	...	...	...	...
Koil Pandaram	7	8	39	...	...	6	34	1	5	...	...	...	...
Asari	6	8	27	...	...	4	16	2	11	...	...	...	...
Navithan	5	8	27	...	...	3	14	1	5	1	8	...	...
Kuravar	5	5	22	...	...	5	22	...	...	...	...	...	...
Chettiar	4	7	24	...	...	1	6	3	18	...	...	...	...
Konar	1	1	1	...	...	1	1	...	...	...	...	...	...
Naicker	1	1	5	...	...	1	5	...	...	...	...	...	...
Kulalar	1	1	7	...	...	1	7	...	...	...	...	...	...
Brahmin	1	1	1	...	...	1	1	...	...	...	...	...	...
Christian Chakkiliyan	1	1	5	...	...	1	5	...	...	...	...	...	...
Total	404	519	1,618	...	...	311	1,162	79	378	9	51	5	27

Housing materials

46. Materials for construction are available locally. Mud is dug at the house site. Burnt or sunbaked bricks for walls are prepard in the local kilns. The granite stones, required for foundation and superstructure are quarried three miles away from the village. Wood for grills, rafters, door and window frames and panes and tiles for roof are brought from Karur. The palmyrah leaves and stalks of corn used for thatching huts are available in plenty in the village.

The easy availability of materials has reduced the construction cost in the village. The construction of a normal hut costs Rs. 500 to 600, while a tiled building costs Rs. 2,000 to 3,000. Labourers are hired from the nearby villages of K Paramathi and Chinna Dharapuram.

Housing ceremonies and conventions

47. The construction of a dwelling is punctuated with certain ceremonies in its course. Never is a dwelling constructed without consulting the expert in Manai Sasthiram, who makes an astrological analysis of the prosperity of the occupants of the new house. The door ways and the location of rooms are put up according to his plan. Before the construction starts, the house owner, along with his family members and relatives, instals the Palakkal at the Sani corner (north-east). A miniature representation of Lord Vinayagar is made in turmeric paste, to which offerings are made. Foundation pit (vanam) is dug normally 3′ or 4′ deep. While setting up the door and window frames a pot with a caricature of human being drawn on it is hung in front of the new house. Sandal paste and vermilion powder are applied to them and to ward off the evil effects, a lemon is waved round them, squeezed and thrown in the junction of the streets. Finally comes the house warming ceremony. On entering the new house, milk is boiled in a new pot in the central hall of the house and supplied to the invitees along with fruits. Among Vellala Gounders, the practice of inviting a Brahmin priest to purify the house is in vogue. Among the poor, when the hut is newly thatched a wisp of straw is struck in the roof to represent the Mottu Nachiyar who is supposed to protect it from the ravages of rats and insects.

A house facing a temple, lane or the junction of three roads is purposely avoided. The arrangement of rooms is also made according to the directions by the expert in the Manai Sasthiram as any other arrangement is supposed to bring disaster to the inmates.

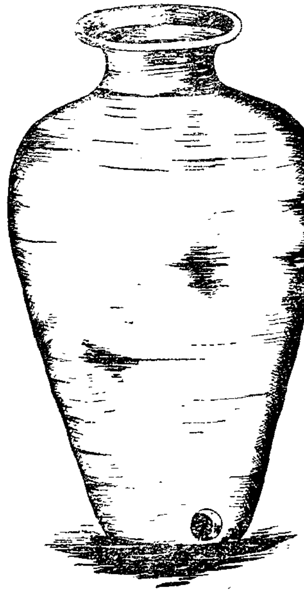
Furniture

48. The villagers have few items of furniture. In Ariyur, except in few Vellala Gounder houses, in many houses, only cheap wooden coir-inter-twined cots are found. A few have some rickety chairs and tables made of cheap wood. Following is the table indicating the possession of furniture.

The villagers do not possess much of consumer goods also. One of the consumer articles commonly found is the lantern. As many as 272 households own a total of 296 lanterns, which they use both at home and for their night vigil in fields. Many have cycles also. There are 60 cycles owned by 55 households. There are also about 35 bullock carts owned by 33 families. Only a well-to-do Vellala Gounder, the President of the Panchayat Board owns a radio. Two other Vellala Gounders own a Gramaphone and a loud-speaker set.

Utensils

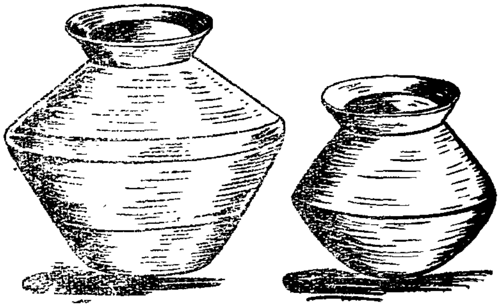
49 Earthenwares are commonly used especially for preparing food. The wares are locally manufactured



Earthen bin for storing grains

by the potters at Chinnamuthanpalayam. For storing water they use big metal pots. For lifting water from wells they use metal buckets and tins. The other metallic wares commonly found in every kitchen rack are one or two aluminium or brass tumblers, small vessels known as Sembu and few eating plates made of aluminium or enamel plated. The type of utensils used by the villagers is given in the Table No. V.

The list of other household articles includes the laddles, the winnowing bamboo sieves, the grinding stone, the mortar and pestle and the earthen jar to store grains. Many poor families do not own these articles and have to borrow them from their neighbours.



Utensils

TABLE No. IV

Material culture—Possession of consumer goods

Community	Number of households possessing													
	Cot		Chair		Bench		Almirah		Stools		Table		Cycle	
	Households	Number	Households	Number	Households	Number	Households	Number	Households	Number	Households	Number	Households	Number
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vellala Gounder	214	524	7	7	9	11	9	13	3	5	4	4	45	50
Chakkiliyan	25	50	...	...	...	...	...	...	...	...	...	...	...	...
Paraiyan	7	10	...	...	...	...	...	...	2	2	...	...	1	1
Nadar	8	12	...	...	...	...	...	...	...	...	...	...	3	3
Vannan	5	7	...	...	...	...	...	...	...	...	1	1	...	...
Koil Pandaram	6	14	...	...	...	...	...	...	...	...	...	...	1	1
Asari	4	7	...	...	...	...	...	...	...	...	...	...	1	1
Navithan	5	11	...	...	...	...	...	...	...	...	...	...	...	...
Kuravar	3	5	...	...	...	...	...	...	...	...	...	...	1	1
Chettiar	3	5	...	...	...	...	...	...	...	...	...	...	2	2
Konar	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Kulalar	1	4	1	1	...	...	...	...	...	...	...	...	1	1
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	283	651	8	8	9	11	9	13	5	7	5	5	55	60

TABLE No. IV (Contd.)

Material culture—Possession of consumer goods

Community	Number of households possessing													
	Battery light		Lantern		Gramaphone		Speaker with set		Petromax		Radio		Bullock carts	
	Households	Number	Households	Number	Households	Number	Households	Number	Households	Number	Households	Number	Households	Number
	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
Vellala Gounder	43	44	222	243	1	1	1	1	1	3	1	1	32	34
Chakkiliyan	...	...	13	13	...	...	...	...	...	...	...	...	...	...
Paraiyan	...	...	2	2	...	...	...	...	...	...	...	...	...	...
Nadar	1	1	7	7	...	...	...	...	...	...	...	...	...	...
Vannan	1	1	3	3	...	...	...	...	...	...	...	...	...	...
Koil Pandaram	...	...	6	7	...	...	...	...	...	...	...	...	...	...
Asari	...	...	6	6	...	...	...	...	...	...	...	...	...	...
Navithan	...	...	4	5	...	...	...	...	...	...	...	...	...	...
Kuravar	...	...	2	2	...	...	...	...	...	...	...	...	...	...
Chettiar	2	2	4	5	...	...	...	...	...	...	...	...	1	1
Konar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kulalar	1	1	1	1	...	...	...	...	...	...	...	...	...	...
Brahmin	1	1	1	1	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	...	...	1	1	...	...	...	...	...	...	...	...	...	...
Total	49	50	272	296	1	1	1	1	1	3	1	1	33	35

TABLE No. V

Utensils

Community	Total No. of house-holds	Number of households using: Earthenware	Earthenware & aluminium	Earthenware, aluminium & brass	Earthenware, aluminium copper & brass	Earthenware & brass	Earthenware, brass & eversilver
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Vellala Gounder	276	3	101	98	69	4	1
Chakkiliyan	64	38	21	5	...	...	...
Paraiyan	13	...	12	1	...	...	...
Nadar	11	...	5	6	...	...	...
Vannan	8	...	8	...	...	...	...
Koil Pandaram	7	...	3	2	2	...	...
Asari	6	...	3	3	...	...	...
Navithan	5	...	...	4	1	...	...
Kuravar	5	...	5	...	...	...	...
Chettiar	4	...	3	1	...	...	...
Konar	1	...	...	...	...	1	...
Naicker	1	1	...	...	...	...	...
Kulalar	1	...	1	...	...	...	...
Brahmin		...	1	...	...	...	...
Christian Chakkiliyan	1	1	...	...	...	...	...
Total	**404**	**43**	**163**	**120**	**72**	**5**	**1**

Dress

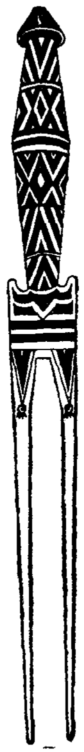
50. The clothing of the villagers is simple. Men use dhoties of 2-4 yards and wear shirts. As under-garment elderly men wear loin cloth, while youngsters have under-wears. Normally elderly men wear no shirts but cover their body with a towel, which they use as head gear while at work. Women's apparel consists of a long and broad cloth (Pudavai or Selai) which is girdled round the waist, leaving an ornamental fold-'Kusavam' at the right hip side, and then passing over to the left shoulder. This is pretty long, six to nine yards, usually dark in hue-red, dull green, blue etc. Jacket is the upper garment, common among young women, while elderly women cover their upper portion only with the upper end piece of their saree. Petti coats and bodices are used only by a few young girls. Shirts and shorts are worn by young boys and a gathered skirt (Pavadai) long enough to cover the ankles and a long sleeved waist-length blouse by young girls below ten. Poor children below six normally move about naked or clothe themselves in elder's garments during unfavourable climates.

Clothing of the villagers is not upto any standard. For daily use they wear cheap hand woven materials. They are clad in silk only during festivals. They purchase them once a year. It is done during local festivals.

Ornaments

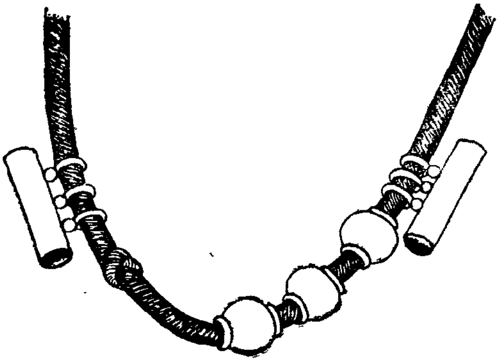
51. Ornaments commonly worn by the village women are Kammal and Koppu for ears, Mookkuthi for nose, Saradu and Sangili for neck, Kappu for wrists and Kolusu and Minji for legs. Koppu is a small golden rod with knobs at the end, thrust on the upper part of the ear. Kammal is an ear-stud and

The village belle in her ornaments



A metal comb

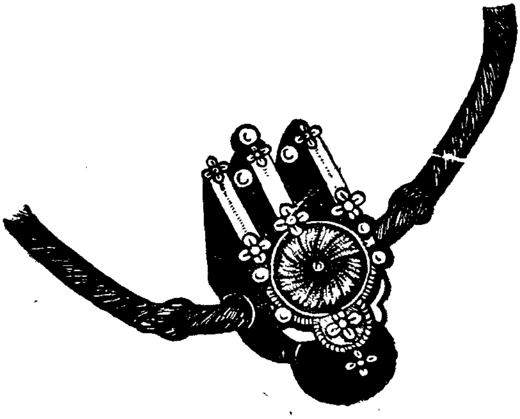
Saradu a neck chain. Some rich women among Kongu Vellalas wear Necklaces of varied designs—mango or jasmine—bud shaped. The leg ornaments are usually made of silver.



The neck ornament with 'chathu' (Cylinderical piece) and 'Urattu' (Spherical piece)

Thali worn by Chakkiliyan women

Neck ornament worn by Paraiyan women



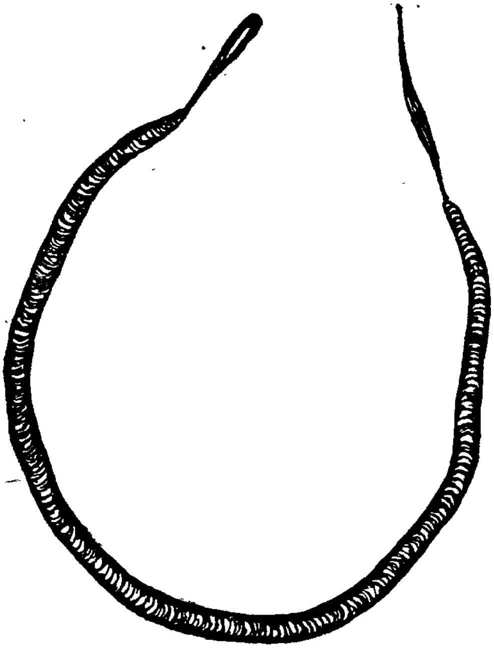
Thali of a Harijan Christian woman

Thali worn by Kongu Vellala women

Food

52. Though rice is the staple food, consumption of other cereals like cumbu, cholam and ragi is most common among a large section. Their food is simple. Frequency of meals is thrice a day, namely, a breakfast between 7 A.M. to 9 A.M. of cold rice or cold gruel of ragi, cumbu, or cholam, a dinner between 12 noon and 2 P.M. of a similar description and a hot supper between 8 and 10 P.M. ordinarily of rice or other millets and vegetable soup (sambar). Except Chettiar and the Brahmin, every one in the village will eat mutton, fish, fowl and other ordinary edible birds. But eating beef and pork is a taboo except Paraiyans, Chakkiliyans and Kuravars.

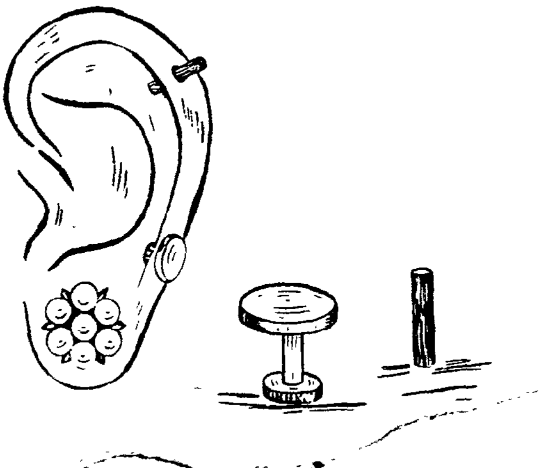
Milk and milk products are rarely consumed by many. But butter-milk is available sometimes with the local vendors. Ghee is the rarest item, reserved for the festive occasions only. The housewife generally uses the groundnut oil, as cooking media, gingelly oil and coconut oil being sparingly used. The villagers use cheap vegetables such as brinjals, pot gourd, snake gourd etc., which they grow in their garden lands. The food habit of the people is given in Table Nos. VI and VII.



'Mudikkayiru' worn by Chakkiliyan women

Health and sanitation

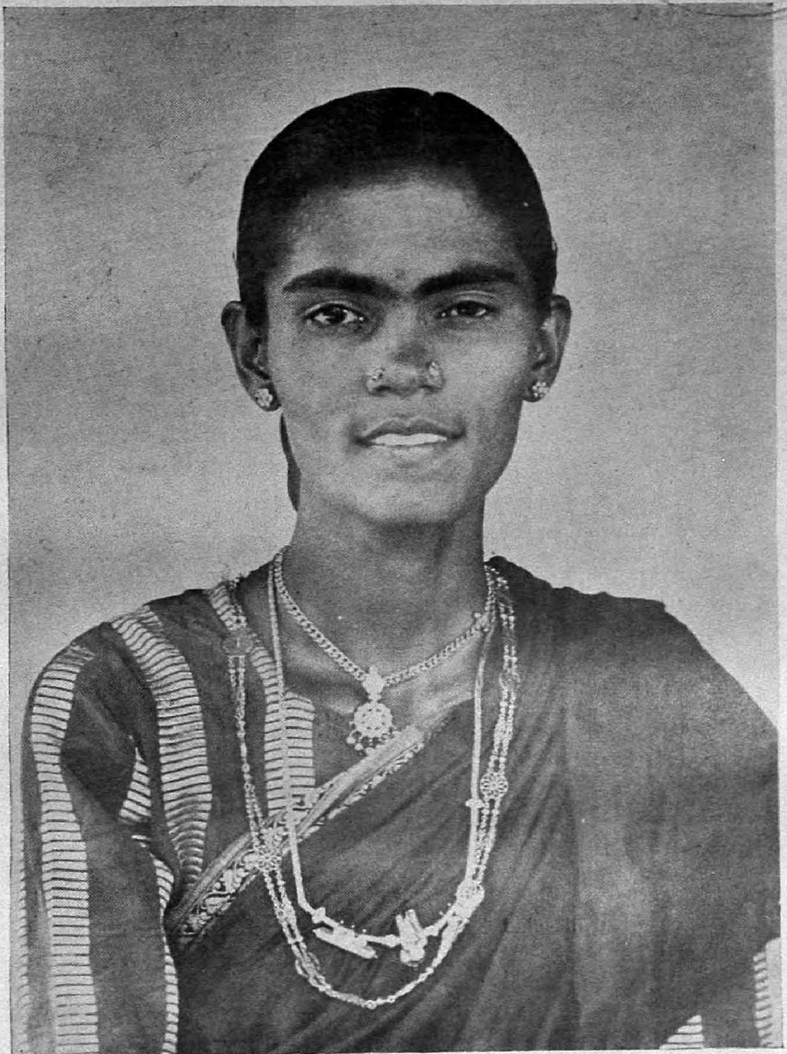
53. The climate of Ariyur is hot but not unhealthy. The sunny atmosphere keeps out diseases emanating from dampness. Though valley of Amaravathi is malarial to some extent, the area of Ariyur and its neighbourhood are free from this. Thanks to the N.M.E.P. (National Malaria Eradication Programme) even the occasional prevalence is checked. The sanitary conditions in the village are primitive. Houses have no bathroom or latrine and for bathing, the open courtyard is used. The vast expanse of dry lands adjoining the village provide them the facility to ease in the open air. The drainage is absent. Wells are the only drinking sources in Ariyur. Four wells have been constructed under the Block Development Scheme in the four hamlets.



Ear ornaments

Diseases

54. The diseases are fever of ordinary and malarial type, diseases of the digestive system such as diarrhoea, dysentery, dyspepsia, and occasionally small-pox and cholera. Cholera is the most deadly scourge. Three years back there were a few deaths due to cholera. The disease spreads into the village from neighbouring areas. The villagers are of the opinion, that cholera is rampant only during cold season, when due to climate changes, digestion is often



Decked to show off best, this Vellala Gounder lady sports ornaments - her pride.

Poor and ill - clad Chakkiliyans handpound cereals for gruel.

TABLE No. VI

Diet and food habits

Community	Total No. of households	No. of vegetarian households	No. of Non-vegetarian households	No. of households taking: Only rice	Rice & other cereals	Cumbu, Cholam, Ragi, etc.	Not stated	Frequency of meals: One meal a day	Two meals a day	Three meals a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vellala Gounder	276	4	272	6	17	252	1	...	1	275
Chakkiliyan	64	...	64	...	...	64	...	3	27	34
Paraiyan	13	...	13	...	...	13	...	...	1	12
Nadar	11	1	10	...	3	8	...	1	1	9
Vannan	8	...	8	1	1	6	...	...	1	7
Koil Pandaram	7	...	7	...	...	7	...	...	...	7
Asari	6	2	4	...	...	6	...	...	...	6
Navithan	5	...	5	...	...	5	...	...	...	5
Chettiar	4	2	2	1	1	2	...	...	...	4
Kuravar	5	...	5	...	2	3	...	...	...	5
Konar	1	...	1	...	...	1	...	...	...	1
Naicker	1	...	1	...	...	1	...	...	...	1
Kulalar	1	...	1	...	1	...	...	...	...	1
Brahmin	1	1	...	1	...	...	...	...	...	1
Christian Chakkiliyan	1	...	1	...	...	1	...	...	...	1
Total	404	10	394	9	25	369	1	4	31	369

TABLE No. VII

Prohibited foods and drinks

Caste / Tribe / Community	Total No. of households	No. of households reporting as prohibited		No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
		Beef	Pork		
(1)	(2)	(3)	(4)	(5)	(6)
Vellala Gounder	276	276	276	...	...
Chakkiliyan	64	...	...	...	...
Paraiyan	13	...	...	...	...
Nadar	11	11	11	...	...
Vannan	8	...	...	...	...
Koil Pandaram	7	7	7	...	...
Asari	6	6	6	...	...
Navithan	5	5	5	...	...
Kuravar	5	...	...	...	...
Chettiar	4	4	4	...	...
Konar	1	1	1	...	...
Naicker	1	1	1	...	...
Kulalar	1	1	1	...	...
Brahmin	1	1	1	...	...
Christian Chakkilyian	1	...	...	...	...
Total	**404**	**313**	**313**	...	...

affected. Secondly this is the time when fresh water arrives in the rivers.

During hot summer small pox visits occasionally. Much is done to prevent small pox by vaccination. The skin diseases common in Ariyur are ringworm, eczema and itch; leprosy is also widely prevalent especially among Chakkiliyans in the cheri. There are thirty cases of lepers, and none of them has taken treatment till a Primary Health Centre was established. Steps have also been taken to refer acute cases to the hospital at the district head-quarters.

Medical care

55. For small ailments local treatment of a crude type is followed. For major ailments, the villagers either go to the private doctors at Chinna Dharapuram or to Karur. About 391 families consult allopathic doctors, seven homeopathic doctors, four both the allopathic and homeopathic physicians and two others. The table appended gives the system resorted to by different communities in the village.

An outer view of the steps - in - well.

Water being brought up from bowels of the earth.

A drinking water well constructed under Community Development Programme.

TABLE No. VIII

Medical Care

Caste/ Community	No. of maternity cases confined: In hospital	By bringing doctor home	By qualified Midwife at home	By unqualified Thai at home	Without assistance at home	Ordinary medical treatment: Allopathic	Ayurvedic	Homeopathic	Combination of more than one system	Others	Medical consultation: In public hospitals or in dispensaries	In private hospitals or in dispensaries	By calling in Physicians: Allopaths	Homeopaths	Others	Vaccination: At least once	Within the past six months
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Vellala Gounder	...	1	35	...	...	270	...	6	...	...	...	...	...	...	...	...	...
Chakkiliyan	...	...	...	...	...	58	...	...	4	2	...	...	...	...	...	...	...
Paraiyan	...	...	...	...	...	13	...	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	3	...	...	11	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	8	...	...	...	...	...	...	...	...	...	...	...
Koil Pandaram	...	...	...	...	...	7	...	...	...	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	6	...	...	...	...	...	...	...	...	...	...	...
Navithan	...	...	...	...	...	5	...	...	...	...	...	...	...	...	...	...	...
Kuravar	...	...	2	...	...	5	...	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	2	...	...	4	...	...	...	...	...	...	...	...	...	...	...
Konar	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Kulalar	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Brahmin	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Total	...	1	42	...	...	391	...	7	4	2	...	...	...	...	...	...	...

CHAPTER III

POPULATION

Population trend

56. The growth of the population of the village from 1881 onwards is shown in the following statement.

Census year	Males	Females	Total	Variation
1881	567	627	1,194	...
1891	659	751	1,410	216
1901	712	819	1,531	121
1911	787	801	1,588	57
1921	NOT AVAILABLE			
1931	764	775	1,539	...
1941	843	811	1,654	+ 115
1951	887	857	1,744	+ 90
1961	806	793	1,599	— 145
1961 Survey	820	798	1,618	+ 19

Figures above indicate an uninterrupted increase in the early decades till 1911. For 1921 the Census figures are not available. The Census of 1931 saw a reduction in the number of people. Again for two decades, the growth is positive and has declined by 8.31% during the decade 1951-1961. Our survey carried out a few months after the 1961 Census has shown an addition of nineteen persons. Actually in the decade 1951-1961, there is a net natural addition of twenty-eight persons.

Following is the vital statistics of the village for the decade 1951-60.

Year	Births	Deaths	Natural increase
1951	17	9	+ 8
1952	25	16	+ 9
1953	24	45	— 21
1954	21	18	+ 3
1955	35	19	+ 16
1956	29	21	+ 8
1957	23	24	— 1
1958	23	20	+ 3
1959	21	25	— 4
1960	24	17	+ 7
Total	242	214	+ 28

Migration

57. The fall in population can be attributed to migration. Ariyur is ramped and subject to vagaries of monsoon. Some have to migrate to nearby towns in search of employment. A skilled few have become weavers under handloom exporters in Karur. A few educated have left the village in search of employment.

Density

58. The village has an area of 5·5 square miles and the density is 295 persons per square mile. This is lower than the corresponding figures of Madras State and Tiruchirapalli district figures which are 672 and 579 persons respectively. The reason for this thin density is clear. It is a poor village.

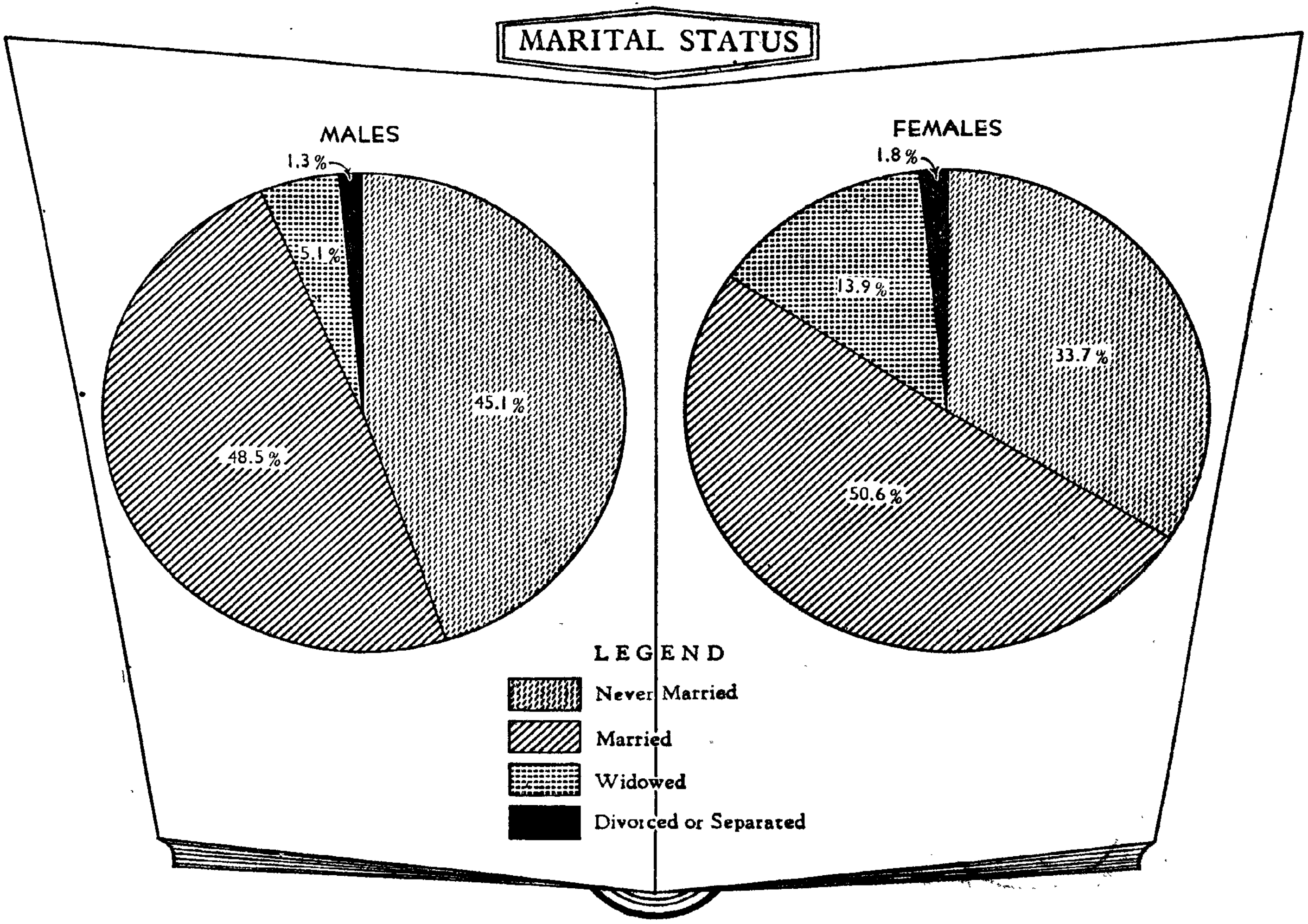
Age structure

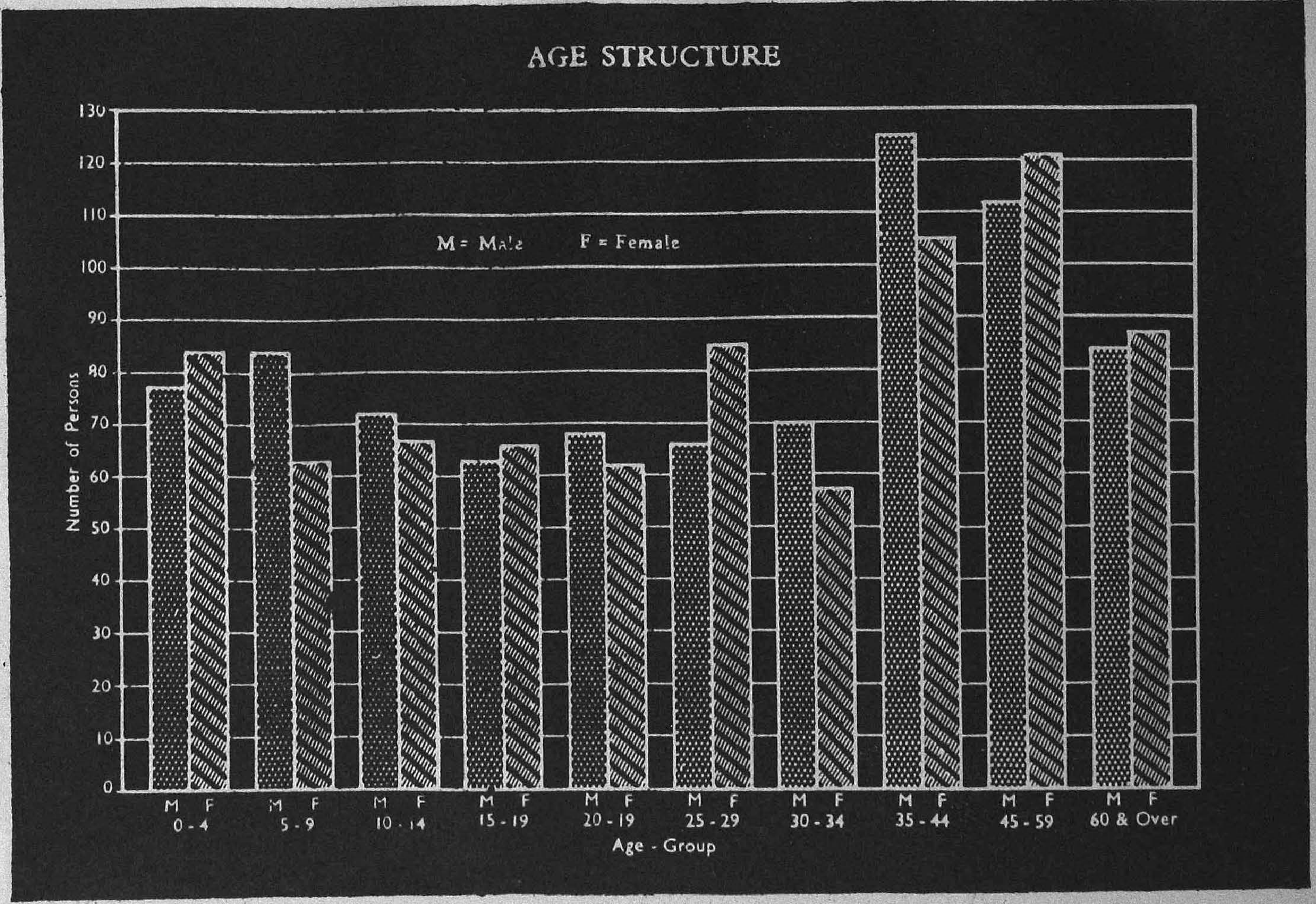
59. The percentage composition of the population by broad age groups is given in the statement below.

Age group	Total No. of persons	Percentage
0–14	447	27.63
15–29	410	25.34
30–44	357	22.06
45–59	233	14.40
60 & above	171	10.57

The above age groups in a pyramidical representation is broadbased with a gradual tapering upward. This more or less conforms to the rural age pyramids where the base is broader with a prominence of children population. In comparison with the rurar, areas of Karur taluk the proportion of children in Ariyur (27.63%) is below that of the taluk (32·58%).

It is also conspicuous that the proportion of the lower middle and middle-aged working age-groups *i.e.*, (30-44) and (45-59) is comparatively less than the younger age-group (15-29).


MARITAL STATUS
MALES
1.3 %
5.1 %
45.1 %
48.5 %
FEMALES
1.8 %
13.9 %
33.7 %
50.6 %
LEGEND
Never Married
Married
Widowed
Divorced or Separated



AGE STRUCTURE
M = Male
F = Female
Number of Persons
130
120
110
100
90
80
70
60
50
40
30
20
10
0
M F
0 - 4
M F
5 - 9
M F
10 - 14
M F
15 - 19
M F
20 - 19
M F
25 - 29
M F
30 - 34
M F
35 - 44
M F
45 - 59
M F
60 & Over
Age - Group

Sex-ratio

60. Ariyur has a preponderance of males and the sex-ratio is 973 females per 1,000 males. This seems to be a continuous trend since 1941, and following are the sex-ratio figures during different Census counts.

Census year	Males	Females	Sex-ratio per 1,000 males
1931	764	775	1,014
1941	843	811	962
1951	887	857	966
1961	806	793	984
1961 (Survey)	820	798	973

It is to be noted that male births have outnumbered female births during the last decade. Among children aged (0-14) years also, males outnumber females.

A broad age-groupwise sex-ratio is given below:

Age group	Males	Females	Sex-ratio per 1,000 males
0-14	233	214	918
15-29	197	213	1,081
30-44	195	162	831
45-59	112	121	1,080
60 & over	84	87	1,036

The table below gives the communitywise sex-ratio:

Communities	Males	Females	Sex-ratio
Vellala Gounder	520	510	981
Chakkiliyan	149	150	1,007
Paraiyan	30	22	733
Nadar	25	17	680
Vannan	15	22	1,467
Koil Pandaram	19	20	1,053
Asari	12	15	1,250
Navithan	17	10	588
Other Communities	31	29	935

Except Chakkiliyans, Vannans, Koil Pandaram and Asaris, among other communities males outnumber females.

Marital status

61. A detailed classification of the population by age and marital status is given in the Table No. IX.

It is to be noted that marriages below fourteen years are becoming uncommon. This is also supported by figures collected during our investigation. There are about seventeen married girls in the age group of (15-19 .

There are 153 cases of dissolution of marriages through widowhood. These constitute 19.44% of the total ever married cases. The rate of dissolution is more among females than males. There are 111 widows as against 42 widowers. It is due to a large extent to social disapproval of widow remarriage existing among many of the castes.

A statement indicating the number of widowers and widows in various age levels and the respective proportion to the total ever married males and females is given below:

Age group	Males: No. of ever married males	Males: No. of widowers	Males: Percentage	Females: No. of ever married females	Females: No. of widows	Females: Percentage
0-14	...	...	...	...	...	...
15-29	79	2	2.531	158	4	2·531
30-44	179	8	4·469	162	15	9·259
45-59	110	10	9·090	121	37	30·578
60 & over	83	22	26·506	87	55	63·218

Comparatively, the incidence of widowhood is high at higher age-groups especially among females.

Dissolution of marriage by divorce or separation accounts for 2.55% of the total marriages. Eleven among them are males. Eight divorcees i.e., five males and three females fall within 30 years, and the remaining in the group 31-59. Majority of them belong to Vellala Gounder Community *i.e.*, about 60.%, the remaining being distributed among Chakkiliyan (25%),

TABLE No. IX

Age and marital status

Caste/Tribe Community	Age group	Total population			Never married		Married		Widowed		Divorced or separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellala Gounder	All ages	1,030	520	510	211	141	271	274	33	85	5	10
	0 — 4	79	40	39	40	39	...	...	...	...	...	...
	5 — 9	63	36	27	36	27	...	...	...	...	...	...
	10—14	79	47	32	47	32	...	...	...	...	...	...
	15—19	81	32	49	32	38	...	11	...	...	...	...
	20—24	82	43	39	27	5	15	34	1	...	...	...
	25—29	98	41	57	11	...	29	53	...	3	1	1
	30—34	90	52	38	7	...	44	36	...	2	1	...
	35—44	156	89	67	8	...	72	52	7	8	2	7
	45—59	175	80	95	2	...	67	64	10	29	1	2
	60 & over	127	60	67	1	...	44	24	15	43	...	...
Chakkiliyan	All ages	299	149	150	80	76	62	63	3	10	4	1
	0 — 4	48	19	29	19	29	...	...	...	...	...	...
	5 — 9	43	18	25	18	25	...	...	...	...	...	...
	10—14	36	18	18	18	18	...	...	...	...	...	...
	15—19	26	18	8	17	4	1	4	...	...	...	...
	20—24	25	12	13	6	...	5	13	...	...	1	...
	25—29	25	11	14	1	...	10	14	...	...	...	...
	30—34	22	12	10	1	...	10	10	...	...	1	...
	35—44	35	18	17	...	...	17	13	...	4	1	...
	45—59	22	14	8	...	...	13	5	...	2	1	1
	60 & over	17	9	8	...	...	6	4	3	4	...	...
Paraiyan	All ages	52	30	22	20	9	9	9	1	4	...	...
	0 — 4	7	5	2	5	2	...	...	...	...	...	...
	5 — 9	10	8	2	8	2	...	...	...	...	...	...
	10—14	4	...	4	...	4	...	...	...	...	...	...
	15—19	5	4	1	4	1	...	...	...	...	...	...
	20—24	3	2	1	2	...	...	1	...	...	...	...
	25—29	3	2	1	1	...	1	1	...	...	...	...
	30—34	2	...	2	...	...	...	2	...	...	...	...
	35—44	9	5	4	...	...	5	4	...	...	...	...
	45—59	6	2	4	...	...	2	1	...	3	...	...
	60 & over	3	2	1	...	...	1	...	1	1	...	...

TABLE No. IX (Contd).

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	All ages	42	25	17	14	5	10	10	...	2	1	...
	0 — 4	5	3	2	3	2	...	...	...	...	...	...
	5 — 9	6	6	...	6	...	...	...	...	...	...	...
	10—14	3	1	2	1	2	...	...	...	...	...	...
	15—19	3	1	2	1	1	...	1	...	...	...	...
	20—24	7	5	2	3	...	1	2	...	...	1	...
	25—29	5	3	2	...	...	3	2	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	5	1	4	...	...	1	3	...	1	...	...
	45—59	4	3	1	...	...	3	1	...	...	...	...
	60 & over	3	1	2	...	...	1	1	...	1	...	...
Vannan	All ages	37	15	22	6	9	9	9	...	3	...	1
	0 — 4	4	1	3	1	3	...	...	...	...	...	...
	5 — 9	6	4	2	4	2	...	...	...	...	...	...
	10—14	3	1	2	1	2	...	...	...	...	...	...
	15—19	3	1	2	...	1	1	1	...	...	...	...
	20—24	2	...	2	...	1	...	1	...	...	...	...
	25—29	4	1	3	...	...	1	2	...	1	...	...
	30—34	3	1	2	...	...	1	1	...	...	...	1
	35—44	3	2	1	...	...	2	1	...	...	...	...
	45—59	4	2	2	...	...	2	1	...	1	...	...
	60 & over	5	2	3	...	...	2	2	...	1	...	...
Koil Pandaram	All ages	39	19	20	8	9	9	9	2	2	...	...
	0 — 4	4	1	3	1	3	...	...	...	...	...	...
	5 — 9	7	4	3	4	3	...	...	...	...	...	...
	10—14	3	...	3	...	3	...	...	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...
	20—24	5	3	2	1	...	1	2	1	...	...	...
	25—29	4	2	2	1	...	1	2	...	...	...	...
	30—34	3	2	1	...	...	2	1	...	...	...	...
	35—44	4	2	2	...	...	2	2	...	...	...	...
	45—59	3	1	2	...	...	1	2	...	...	...	...
	60 & over	5	3	2	...	...	2	...	1	2	...	...

TABLE No. IX (Contd).

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Asari	All ages	27	12	15	5	7	6	6	1	2	...	...
	0 — 4	4	3	1	3	1	...	...	...	...	...	...
	5 — 9	2	1	1	1	1	...	...	...	...	...	...
	10—14	4	1	3	1	3	...	...	...	...	...	...
	15—19	2	...	2	...	2	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...
	25—29	1	1	...	...	...	1	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...
	35—44	7	4	3	...	...	3	3	1	...	...	...
	45—59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	3	1	2	...	...	1	...	...	2	...	...
Navithan	All ages	27	17	10	9	2	7	7	...	...	1	1
	0 — 4	3	3	...	3	...	...	...	...	...	...	...
	5 — 9	2	2	...	2	...	...	...	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...
	15—19	4	3	1	3	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	2	1	1	...	...	1	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	7	2	5	...	...	2	4	...	...	...	1
	45—59	5	4	1	...	...	3	1	...	...	1	...
	60 & over	2	1	1	...	...	1	1	...	...	...	...
Kuravar	All ages	22	13	9	7	2	5	5	1	1	...	1
	0 — 4	1	...	1	...	1	...	...	...	...	...	...
	5 — 9	2	2	...	2	...	...	...	...	...	...	..
	10—14	2	1	1	1	1	...	...	...	...	...	...
	15—19	3	3	...	3	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	4	2	2	1	...	1	1	...	...	...	1
	30—34	3	1	2	...	...	1	2	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	5	2	3	...	...	2	2	...	1	...	...
	60 & over	2	2	...	...	...	1	...	1	...	...	...

TABLE No. IX (Contd).

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chettiar	All ages	24	13	11	7	4	6	6	...	1	...	...
	0 — 4	4	1	3	1	3	...	...	...	...	...	...
	5 — 9	4	3	1	3	1	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	3	2	1	2	...	...	1	...	...	...	...
	25—29	4	2	2	1	...	1	2	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	2	1	1	...	...	1	1	...	...	...	...
	45—59	4	2	2	...	...	2	2	...	...	...	...
	60 & over	2	1	1	...	...	1	...	...	1	...	...
Konar	All ages	1	...	1	...	...	...	...	...	1	...	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Naicker	All ages	5	2	3	1	1	1	2	...	...	...	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	1	...	1	...	1	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...

TABLE No. IX (Contd).

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Kulalar	All ages	7	2	5	...	3	2	2	...	...	...	...
	0 — 4	1	...	1	...	1	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	1	...	...	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	2	1	1	...	...	1	1	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...
	45—59	1	1	...	...	...	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Brahmin	All ages	1	1	...	...	...	...	...	1	...	...	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	...	...	1	...	...	...
Christian Chakkilian	All ages	5	3	2	2	1	1	1	...	...	...	...
	0 — 4	1	1	...	1	...	...	...	...	...	...	...
	5 — 9	1	...	1	...	1	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. IX (Contd).

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Village Total	All ages	1,618	821	797	370	269	398	403	42	111	11	14
	0 — 4	161	77	84	77	84	...	...	...	...	...	...
	5 — 9	147	84	63	84	63	...	...	...	...	...	...
	10—14	139	72	67	72	67	...	...	...	...	...	...
	15—19	129	63	66	61	49	2	17	—	...	...	...
	20—24	130	68	62	41	6	23	56	2	...	2	...
	25—29	151	66	85	16	...	49	79	—	4	1	2
	30—34	127	70	57	8	...	60	54	...	2	2	1
	35—44	230	125	105	8	...	106	84	8	13	3	8
	45—59	233	112	121	2	...	97	81	10	37	3	3
	60 & over	171	84	87	1	...	61	32	22	55	...	...

Nadar (4%), Vannan (4%), Barber (8%) and Kuravar (4%). As is common in most of the villages these are not legal divorces decided by a court of law. In all probability, these cases would have been decided by the caste Panchayats.

Size of households

62. An analysis of the married and never married section of the population, naturally leads one to a study of the composition of families, the vital units in a society.

Table No. X indicates the varying size of households in the village. As revealed by the above table, of the 404 households surveyed 7·43% are single member households, 34·65% have 2-3 members, 50% have 4-6 members, and 7·92% members have 7-9 members. The average size of households in the village seems to be 4-5 members.

A normal family consisting of a husband, wife and their children is a more predominant feature in the village. Such simple families account for 47·77%. The intermediate type of families in which along with a husband, wife and children, their unmarried, widowed

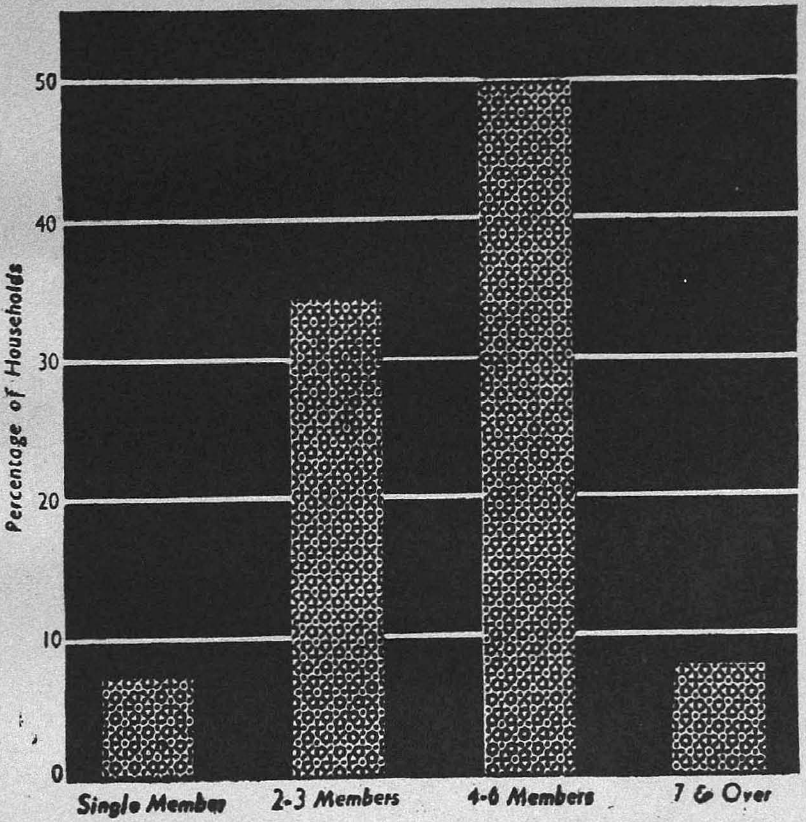
TABLE No. X

Size of Households

Caste/ Community	Total No. of households	Single member			2-3 members			4-6 members			7-9 members			10 members & over		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Vellala Gounder	276	19	8	11	110	148	139	137	328	317	10	36	43	...	...	...
Chakkiliyan	64	4	2	2	15	24	18	32	80	76	13	43	54	...	...	...
Paraiyan	13	3	...	3	2	3	1	6	19	11	2	8	7	...	...	...
Nadar	11	...	...	...	8	13	9	2	7	5	1	5	3	...	...	...
Vannan	8	...	...	...	1	1	2	6	12	15	1	2	5	...	...	...
Koil Pandaram	7	...	...	...	2	3	3	4	9	12	...	...	...	1	7	5
Asari	6	1	...	1	1	1	2	3	7	9	1	4	3	...	...	...
Navithan	5	...	...	...	1	2	1	3	9	7	1	6	2	...	...	...
Chettiar	4	...	...	...	...	...	...	3	9	8	1	4	3	...	...	...
Kuravar	5	1	1	...	...	...	...	4	12	9	...	...	...	...	...	...
Konar	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	1	...	...	...	...	...	...	1	2	3	...	...	...	...	...	...
Kulalar	1	...	...	...	...	...	...	...	...	...	1	2	5	...	...	...
Brahmin	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkilian	1	...	...	...	...	...	...	1	3	2	...	...	...	...	...	...
Total	404	30	12	18	140	195	175	202	497	474	31	110	125	1	7	5

or divorced relatives live account for 20·30%. The joint families in which two or three or even more families live together, and take food from a common kitchen account for 14·85%. Families which do not fall under these three categories have been classified as 'Others'. These account for 17·08% of the total families. A detailed communitywise break up of families is given in Table No. XI.

SIZE OF HOUSEHOLDS



TYPE OF FAMILIES

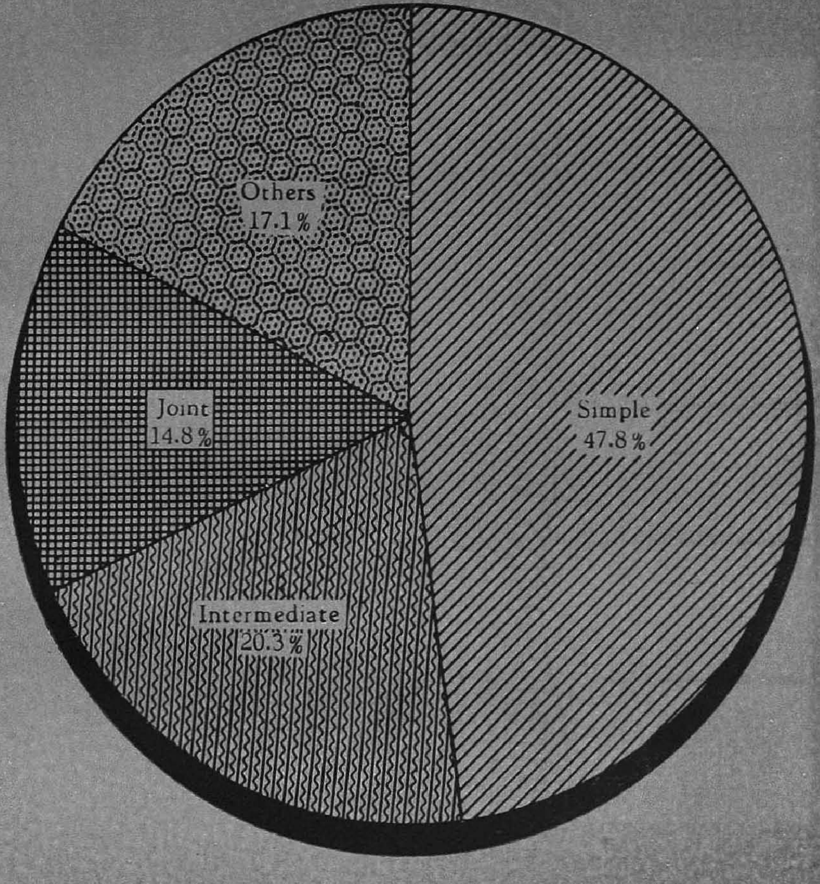


TABLE No. XI

Types of families

Caste/Tribe or Community	Total No. of households	Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Vellala Gounder	276	119	60	46	51
Chakkiliyan	64	41	10	5	8
Paraiyan	13	8	1	...	4
Nadar	11	8	2	...	1
Vannan	8	4	3	1	...
Koil Pandaram	7	4	1	1	1
Asari	6	3	1	1	1
Navithan	5	2	1	2	...
Chettiar	4	1	1	2	...
Kuravar	5	2	1	1	1
Konar	1	...	...	...	1
Naicker	1	...	1	...	...
Kulalar	1	...	...	1	...
Brahmin	1	...	...	...	1
Christian Chakkiliyan	1	1	...	...	...
Total	404	193	82	60	69

Literacy and education

63. The literate sector forms only 18·54% of the population. Even with the implementation of beneficial schemes like free education, and midday meals, only 23·32% of the children of school-going age attend schools. To our enquiry into the causes for detaining children at home, one poor mother quipped, "Do you mean to say that my child dressed in rags and patched up clothes can go to school ?". She was told that steps are being taken to supply dress also. But that mother was not convinced about the efficacy of such schemes and said, "You may supply a pair per year ; but will it be enough ?". But then, even if she is prepared, she had other impediments too. There was none to look after her little ones, while she was away with her husband in the field spot. Cases like this are common. In many poor families, children are detained as baby sitters or sometimes sent to fields to earn their bread.

However, it is noteworthy that literacy has recorded good progress in the last decade. In 1951, the number of literates were 33 *i.e.*, 31 males and 2 females. Now it has increased nearly ten-fold. The literacy level of the villagers classified by sex, age group and community is given in the Table No. XII.

Male literates predominate the literate sector and constitute 92·33% of the total literates. But they constitute only 33·74% of the total male population. Even among male literates only a small proportion of 4.69% has some educational standard, the remaining being literates without any educational standard. Among literates with some standard, twelve males have received up to Primary education and one upto S.S.L.C. All of them are within the age of thirty. This indicates the recent awakening in the matter of education. However, a few of the educated among the Vellala Gounders have left the village for good and have settled in towns and cities.

Female literates in this village have no educational standard and know only to read and write. This low standard can mainly be attributed to the past prejudice against female education.

Caste and literacy

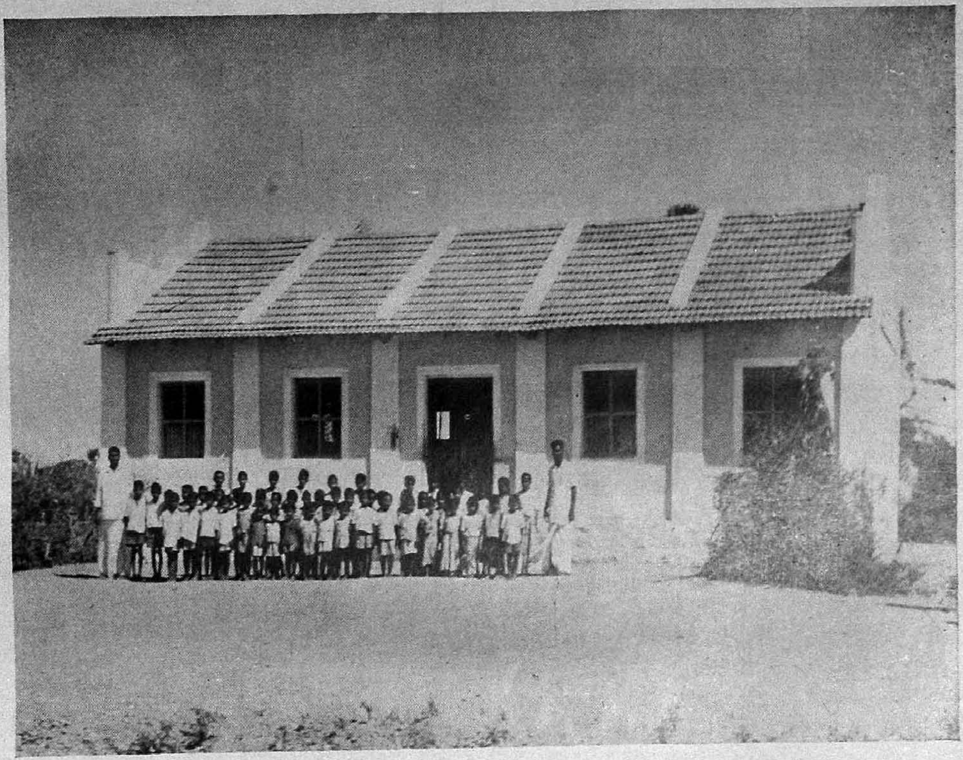
64. The percentage composition of literates among various castes is given below.

Community	Total	Percentage to total population
Vellala Gounder	216	20·970
Chakkiliyan	9	3·010
Paraiyan	20	38·461
Nadar	8	19·047
Vannan	3	8·108
Koil Pandarm	11	28·205
Asari	6	22·222
Navithan	6	22·222
Kuravar	4	18·181
Chettiar	12	50·000

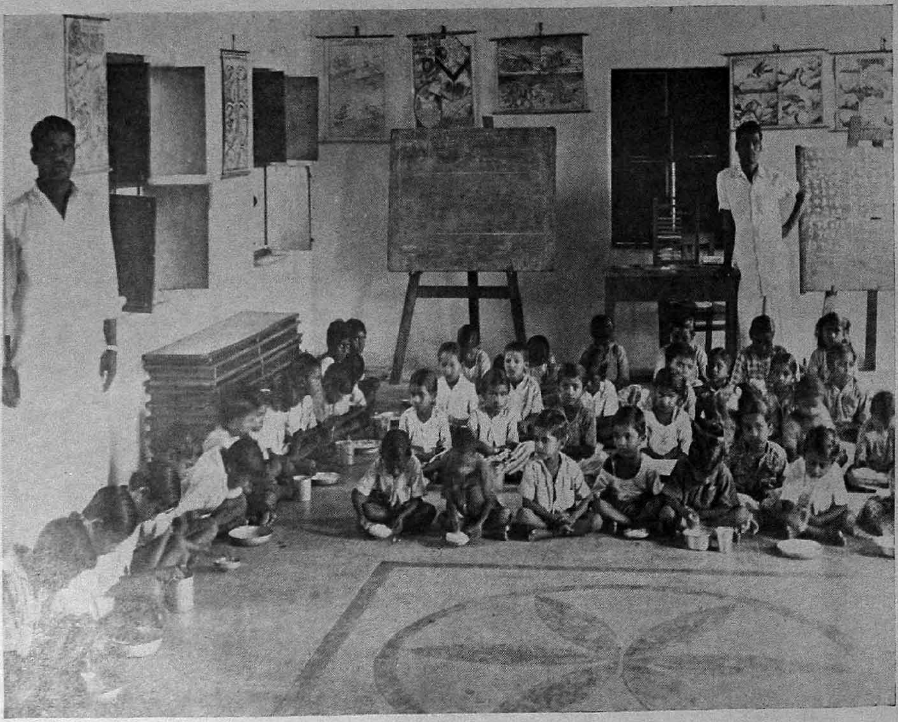
Among all the numerically important communities, the Chakkiliyans are the lowest in literacy. The Vellala Gounders, Chettiars, Naickers and such allied communities evince better interest in the education of their children

Village school

65. One of the main reasons for the low educational level of Ariyur is the absence of a recognised school in the village till 1954. Children had to walk four miles to Paramathi even to receive Primary education. Now Ariyur has two Elementary Schools one in Ariyur main hamlet and the other at Chinnamuthanpalayam hamlet, both being run by the Paramathi Panchayat Union. Education is imparted upto Primary level and for Higher Primary and Secondary education they go either to Paramathi or Chinnatharapuram. The Elementary School at Ariyur main hamlet was opened on 27th October 1954 with one Secondary grade teacher. Now it has grown up and employs three teachers *viz.*, one Secondary grade and two Higher grade teachers. There are 86 pupils on its roll. The school building is a newly built one with a capacity to accommodate 80 children. It has a small garden of 1,600 sq. ft. and a play ground of 2,400 sq. ft. There is a dearth of playing materials and the children mostly indulge in indigenous games. The school at Chinnamuthanpalayam is housed in a public 'Urchavadi'. The teachers of the school complained about the congestion. However, it is understood steps are being taken to construct a new school under the Community Development Scheme.



The Village School.



Lunch session at Village School.

TABLE No. XII

Education

Community	Age group	Total population: Persons	Total population: Males	Total population: Females	Illiterate: Males	Illiterate: Females	Literate without educational standard: Males	Literate without educational standard: Females	Primary or Junior Basic: Males	Primary or Junior Basic: Females	Matric and above: Males	Matric and above: Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellala Gounder	All ages	1,030	520	510	318	496	194	14	7	...	1	...
	0 — 4	79	40	39	40	39	...	...	...	...	...	...
	5 — 9	63	36	27	18	25	18	2	...	...	...	...
	10—14	79	47	32	14	29	32	3	1	...	...	...
	15—19	81	32	49	16	45	11	4	5	...	...	...
	20—24	82	43	39	21	38	21	1	1	...	...	...
	25—29	98	41	57	21	56	19	1	...	...	1	...
	30—34	90	52	38	33	38	19	...	...	...	...	...
	35—44	156	89	67	49	65	40	2	...	...	...	...
	45—59	175	80	95	60	95	20	...	...	...	...	...
	60 & over	127	60	67	46	66	14	1	...	...	...	...
Chakkiliyan	All ages	299	149	150	141	149	7	1	1	...	...	...
	0 — 4	48	19	29	19	29	...	...	...	...	...	...
	5 — 9	43	18	25	15	24	3	1	...	...	...	...
	10—14	36	18	18	17	18	1	...	...	...	...	...
	15—19	26	18	8	18	8	...	...	...	...	...	...
	20—24	25	12	13	11	13	...	...	1	...	...	...
	25—29	25	11	14	10	14	1	...	...	...	...	...
	30—34	22	12	10	11	10	1	...	...	...	...	...
	35—44	35	18	17	17	17	1	...	...	...	...	...
	45—59	22	14	8	14	8	...	...	...	...	...	...
	60 & over	17	9	8	9	8	...	...	...	...	...	...
Paraiyan	All ages	52	30	22	12	20	16	2	2	...	...	...
	0 — 4	7	5	2	5	2	...	...	...	...	...	...
	5 — 9	10	8	2	4	2	4	...	...	...	...	...
	10—14	4	...	4	...	2	...	2	...	...	...	...
	15—19	5	4	1	1	1	1	...	2	...	...	...
	20—24	3	2	1	...	1	2	...	...	...	...	...
	25—29	3	2	1	...	1	2	...	...	...	...	...
	30—34	2	...	2	...	2	...	...	...	...	...	...
	35—44	9	5	4	...	4	5	...	...	...	...	...
	45—59	6	2	4	1	4	1	...	...	...	...	...
	60 & over	3	2	1	1	1	1	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nadar	All ages	42	25	17	17	17	8	...	...	...	...	...
	0 — 4	5	3	2	3	2	...	...	...	...	...	...
	5 — 9	6	6	...	3	...	3	...	...	...	...	...
	10—14	3	1	2	1	2	...	...	...	...	...	...
	15—19	3	1	2	1	2	...	...	...	...	...	...
	20—24	7	5	2	3	2	2	...	...	...	...	...
	25—29	5	3	2	2	2	1	...	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	5	1	4	1	4	...	...	...	...	...	...
	45—59	4	3	1	2	1	1	...	...	...	...	...
	60 & over	3	1	2	1	2	...	...	...	...	...	...
Vannan	All ages	37	15	22	13	21	2	1	...	...	...	...
	0 — 4	4	1	3	1	3	...	...	...	...	...	...
	5 — 9	6	4	2	2	1	2	1	...	...	...	...
	10—14	3	1	2	1	2	...	...	...	...	...	...
	15—19	3	1	2	1	2	...	...	...	...	...	...
	20—24	2	...	2	...	2	...	...	...	...	...	...
	25—29	4	1	3	1	3	...	...	...	...	...	...
	30—34	3	1	2	1	2	...	...	...	...	...	...
	35—44	3	2	1	2	1	...	...	...	...	...	...
	45—59	4	2	2	2	2	...	...	...	...	...	...
	60 & over	5	2	3	2	3	...	...	...	...	...	...
Koil Pandaram	All ages	39	19	20	10	18	9	2	...	...	...	...
	0 — 4	4	1	3	1	3	...	...	...	...	...	...
	5 — 9	7	4	3	1	2	3	1	...	...	...	...
	10—14	3	...	3	...	2	...	1	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...
	20—24	5	3	2	3	2	...	...	...	...	...	...
	25—29	4	2	2	1	2	1	...	...	...	...	...
	30—34	3	2	1	...	1	2	...	...	...	...	...
	35—44	4	2	2	2	2	...	...	...	...	...	...
	45—59	3	1	2	1	2	...	...	...	...	...	...
	60 & over	5	3	2	...	2	3	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Asari	All ages	27	12	15	7	14	5	1	...	...	...	...
	0 — 4	4	3	1	3	1	...	...	...	...	...	...
	5 — 9	2	1	1	1	...	...	1	...	...	...	...
	10—14	4	1	3	...	3	1	...	...	...	...	...
	15—19	2	...	2	...	2	...	...	...	...	...	...
	20—24	1	...	1	...	1	...	...	...	...	...	...
	25—29	1	1	...	...	...	1	...	...	...	...	...
	30—34	1	...	1	...	1	...	...	...	...	...	...
	35—44	7	4	3	2	3	2	...	...	...	...	...
	45—59	2	1	1	...	1	1	...	...	...	...	...
	60 & over	3	1	2	1	2	...	...	...	...	...	...
Navithan	All ages	27	17	10	11	10	6	...	...	...	...	...
	0 — 4	3	3	...	3	...	...	...	...	...	...	...
	5 — 9	2	2	...	1	...	1	...	...	...	...	...
	10—14	2	1	1	...	1	1	...	...	...	...	...
	15—19	4	3	1	2	1	1	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	2	1	1	...	1	1	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	7	2	5	1	5	1	...	...	...	...	...
	45—59	5	4	1	3	1	1	...	...	...	...	...
	60 & over	2	1	1	1	1	...	...	...	...	...	...
Kuravar	All ages	22	13	9	9	9	3	...	1	...	...	...
	0 — 4	1	...	1	...	1	...	...	...	...	...	...
	5 — 9	2	2	...	1	...	1	...	...	...	...	...
	10—14	2	1	1	...	1	1	...	...	...	...	...
	15—19	3	3	...	2	...	...	...	1	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	4	2	2	2	2	...	...	...	...	...	...
	30—34	3	1	2	1	2	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	5	2	3	1	3	1	...	...	...	...	...
	60 & over	2	2	...	2	...	...	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chettiar	All ages	24	13	11	2	10	10	1	1	...	...	...
	0 — 4	4	1	3	1	3	...	...	...	...	...	...
	5 — 9	4	3	1	...	...	3	1	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	3	2	1	...	1	2	...	...	...	...	...
	25—29	4	2	2	...	2	2	...	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	2	1	1	...	1	1	...	...	...	...	...
	45—59	4	2	2	...	2	1	...	1	...	...	...
	60 & over	2	1	1	1	1	...	...	...	...	...	...
Koner	All ages	1	...	1	...	1	...	...	...	...	...	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Naicker	All ages	5	2	3	2	3	...	...	...	...	...	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	1	...	1	...	1	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	1	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	1	...	...	...	...	...	...
	60 & over	1	1	...	1	...	...	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Kulalar	All ages	7	2	5	...	4	2	1	...	...	...	...
	0 — 4	1	...	1	...	1	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	1	...	...	...	...
	15—19	1	...	1	...	1	...	...	...	...	...	...
	20—24	2	1	1	...	1	1	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	1	...	...	...	...	...	...
	45—59	1	1	...	...	...	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Brahmin	All ages	1	1	...	...	...	1	...	...	...	...	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...
Christian Chakkiliyan	All ages	5	3	2	2	2	1	...	...	...	...	...
	0 — 4	1	1	...	1	...	...	...	...	...	...	...
	5 — 9	1	...	1	...	1	...	...	...	...	...	...
	10—14	1	1	...	...	...	1	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	1	...	...	...	...	...	...
	35—44	1	1	...	1	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Village Total	All ages	1,618	821	797	544	774	264	23	12	...	1	...
	0 — 4	161	77	84	77	84	...	...	...	...	...	...
	5 — 9	147	84	63	46	56	38	7	...	...	...	...
	10—14	139	72	67	34	60	37	7	1	...	...	...
	15—19	129	63	66	42	62	13	4	8	...	...	...
	20—24	130	68	62	38	61	28	1	2	...	...	...
	25—29	151	66	85	37	84	28	1	...	...	1	...
	30—34	127	70	57	46	57	24	...	...	...	...	...
	35—44	230	125	105	75	103	50	2	...	...	...	...
	45—59	233	112	121	84	121	27	...	1	...	...	...
	60 & over	171	84	87	65	86	19	1	...	...	...	...

Midday Meals Scheme

66. Midday Meals Scheme is in operation in both the schools. Sixty boys are benefited by it. They are drawn from the poorest among both the Caste Hindus and Harijans. The attendance of their children has increased considerably.

The meal consists of mostly rice either in gruel or solid form accompanied by chutney or vegetable soup and sometimes of wheat and maize flour made into edibles. 'Care' milk is also supplied. The school authorities collect a nominal fee of 3 np. from each beneficiary towards the cost of cooking. But many poor people complain that they are not able to spare even this paltry sum.

Working force

67. The working force constitutes 54·64% of the village's population–Males provide 577 persons and females 307 persons. Workers are found even in the age group of 5–9. Poverty has driven many to work. The working and non-working forces of the village classfied by sex and communitywise is given in the Table No. XIII.

LITERACY BY COMMUNITIES

TABLE No. XIII

Workers and non-workers by sex and broad age groups

Caste/ Tribe/ Community	Age group	Total population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vellala Gounder	All ages	1,030	520	510	582	386	196	448	134	314
	0 — 4	79	40	39	...	...	...	79	40	39
	5 — 9	63	36	27	4	2	2	59	34	25
	10—14	79	47	32	29	16	13	50	31	19
	15—19	81	32	49	47	26	21	34	6	28
	20—24	82	43	39	57	42	15	25	1	24
	25—29	98	41	57	67	41	26	31	...	31
	30—34	90	52	38	74	51	23	16	1	15
	35—44	156	89	67	130	88	42	26	1	25
	45—59	175	80	95	120	79	41	55	1	54
	60 & over	127	60	67	54	41	13	73	19	54
Chakkiliyan	All ages	299	149	150	153	98	55	146	51	95
	0 — 4	48	19	29	...	...	...	48	19	29
	5 — 9	43	18	25	2	2	...	41	16	25
	10—14	36	18	18	18	11	7	18	7	11
	15—19	26	18	8	20	16	4	6	2	4
	20—24	25	12	13	19	11	8	6	1	5
	25—29	25	11	14	21	11	10	4	...	4
	30—34	22	12	10	20	11	9	2	1	1
	35—44	35	18	17	28	18	10	7	...	7
	45—59	22	14	8	19	13	6	3	1	2
	60 & over	17	9	8	6	5	1	11	4	7
Paraiyan	All ages	52	30	22	25	15	10	27	15	12
	0 — 4	7	5	2	...	...	...	7	5	2
	5 — 9	10	8	2	...	...	...	10	8	2
	10—14	4	...	4	...	...	...	4	...	4
	15—19	5	4	1	3	2	1	2	2	...
	20—24	3	2	1	2	2	...	1	...	1
	25—29	3	2	1	3	2	1	...	...	...
	30—34	2	...	2	2	...	2	...	...	...
	35—44	9	5	4	8	5	3	1	...	1
	45—59	6	2	4	5	2	3	1	...	1
	60 & over	3	2	1	2	2	...	1	...	1

TABLE No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vannan	All ages	37	15	22	20	11	9	17	4	13
	0 — 4	4	1	3	...	...	...	4	1	3
	5 — 9	6	4	2	1	1	...	5	3	2
	10—14	3	1	2	1	1	...	2	...	2
	15—19	3	1	2	2	1	1	1	...	1
	20—24	2	...	2	1	...	1	1	...	1
	25—29	4	1	3	2	1	1	2	...	2
	30—34	3	1	2	3	1	2	...	...	...
	35—44	3	2	1	3	2	1	...	...	...
	45—59	4	2	2	3	2	1	1	...	1
	60 & over	5	2	3	4	2	2	1	...	1
Nadar	All ages	42	25	17	22	14	8	20	11	9
	0 — 4	5	3	2	...	...	...	5	3	2
	5 — 9	6	6	...	...	...	...	6	6	...
	10—14	3	1	2	...	...	...	3	1	2
	15—19	3	1	2	1	1	...	2	...	2
	20—24	7	5	2	7	5	2	...	...	...
	25—29	5	3	2	5	3	2	...	...	...
	30—34	1	1	...	1	1	...	...	...	...
	35—44	5	1	4	3	1	2	2	...	2
	45—59	4	3	1	4	3	1	...	...	...
	60 & over	3	1	2	1	...	1	2	1	1
Koil Pandaram	All ages	39	19	20	25	13	12	14	6	8
	0 — 4	4	1	3	...	...	...	4	1	3
	5 — 9	7	4	3	2	...	2	5	4	1
	10—14	3	...	3	2	...	2	1	...	1
	15—19	1	1	...	1	1	...	...	...	...
	20—24	5	3	2	4	3	1	1	...	1
	25—29	4	2	2	4	2	2	...	...	...
	30—34	3	2	1	3	2	1	...	...	...
	35—44	4	2	2	3	2	1	1	...	1
	45—59	3	1	2	3	1	2	...	...	...
	60 & over	5	3	2	3	2	1	2	1	1

TABLE No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Asari	All ages	27	12	15	11	7	4	16	5	11
	0 — 4	4	3	1	...	...	...	4	3	1
	5 — 9	2	1	1	...	...	...	2	1	1
	10—14	4	1	3	...	...	...	4	1	3
	15—19	2	...	2	1	...	1	1	...	1
	20—24	1	...	1	1	...	1	...	...	...
	25—29	1	1	...	1	1	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	1
	35—44	7	4	3	5	4	1	2	...	2
	45—59	2	1	1	1	1	...	1	...	1
	60 & over	3	1	2	2	1	1	1	...	1
Navithan	All ages	27	17	10	12	11	1	15	6	9
	0 — 4	3	3	...	...	...	...	3	3	...
	5 — 9	2	2	...	...	...	...	2	2	...
	10—14	2	1	1	...	...	...	2	1	1
	15—19	4	3	1	3	3	...	1	...	1
	20—24	...	...	...	...	...	...	...	...	...
	25—29	2	1	1	1	1	...	1	...	1
	30—34	...	...	...	...	...	...	...	...	...
	35—44	7	2	5	3	2	1	4	...	4
	45—59	5	4	1	4	4	...	1	...	1
	60 & over	2	1	1	1	1	...	1	...	1
Chettiar	All ages	24	13	11	11	8	3	13	5	8
	0 — 4	4	1	3	...	...	...	4	1	3
	5 — 9	4	3	1	...	...	...	4	3	1
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	3	2	1	3	2	1	...	...	...
	25—29	4	2	2	3	2	1	1	...	1
	30—34	1	1	...	1	1	...	...	...	...
	35—44	2	1	1	1	1	...	1	...	1
	45—59	4	2	2	3	2	1	1	...	1
	60 & over	2	1	1	...	...	...	2	1	1

TABLE No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Kuravar	All ages	22	13	9	16	9	7	6	4	2
	0 — 4	1	...	1	...	...	...	1	...	1
	5 — 9	2	2	...	...	...	...	2	2	...
	10—14	2	1	1	1	...	1	1	1	...
	15—19	3	3	...	2	2	...	1	1	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	4	2	2	4	2	2	...	...	...
	30—34	3	1	2	3	1	2	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	5	2	3	4	2	2	1	...	1
	60 & over	2	2	...	2	2	...	...	...	...
Konar	All ages	1	...	1	1	...	1	...	...	...
	0 — 4	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	1	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Naicker	All ages	5	2	3	1	1	...	4	1	3
	0 — 4	...	...	...	...	...	...	...	...	...
	5 — 9	1	...	1	...	...	...	1	...	1
	10—14	1	1	...	...	...	...	1	1	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	1
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	1
	60 & over	1	1	...	1	1	...	...	...	...

TABLE No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Kulalar	All ages	7	2	5	3	2	1	4	...	4
	0 — 4	1	...	1	...	...	...	1	...	1
	5 — 9	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	1	...	1
	15—19	1	...	1	...	...	...	1	...	1
	20—24	2	1	1	1	1	...	1	...	1
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	1	...	1	...	...	...
	45—59	1	1	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Brahmin	All ages	1	1	...	1	1	...	...	...	...
	0 — 4	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	1	1	...	...	...	...
Christian Chakkiliyan	All ages	5	3	2	1	1	...	4	2	2
	0 — 4	1	1	...	...	...	...	1	1	...
	5 — 9	1	...	1	...	...	...	1	...	1
	10—14	1	1	...	...	...	...	1	1	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	1
	35—44	1	1	...	1	1	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Village Total	All ages	1,618	821	797	884	577	307	734	244	490
	0 — 4	161	77	84	...	...	...	161	77	84
	5 — 9	147	84	63	9	5	4	138	79	59
	10—14	139	72	67	51	28	23	88	44	44
	15—19	129	63	66	80	52	28	49	11	38
	20—24	130	68	62	95	66	29	35	2	33
	25—29	151	66	85	111	66	45	40	...	40
	30—34	127	70	57	107	68	39	20	2	18
	35—44	230	125	105	186	124	62	44	1	43
	45—59	233	112	121	168	110	58	65	2	63
	60 & over	171	84	87	77	58	19	94	26	68

Child labour

68. The number of children who are working is large in Ariyur. Sixty workers below the age of fourteen have been returned during our survey. Nine of them are below the age of nine. In many poor families the members muster together and work in the fields, their young children working either as assistants in various processes of cultivation or as cattle attendants. Our survey has returned twenty children of such category. Twelve of them are males. A total of eleven children are engaged in the allied work of agricultural labour, and seven others are employed in general type of coolie work.

The weavers' children assist their parents in spinning and winding the yarn over the bobins. A few girls are employed on daily wages also. Six boys who are sons of cobblers are employed in the local tannery run by a private individual with the State's aid. Few other children are employed in other odd jobs. The wages are very meagre and normally a child worker gets 75 paise to one rupee according to his or her efficiency.

Adult workers

69. Among adults (15-59), 74·7% are in the working force. Males predominate this group of working force. Among adult males 96·43% are workers. Only 18 persons are left out, and they might be disabled and diseased persons. Correspondingly among females 52·62% are workers as cultivators, agricultural and manual labourers, weavers and other odd types of workers. In agriculture the hard and strenuous work like ploughing, baling out water etc , are done by males, while females are largely employed for transplating, weeding and harvesting. In weaving the actual loom work is done by males while females assist them in winding and warping the yarn.

Old age workers

70. Family responsibility, poverty and sometimes dearth of hands in the farms, often force some to

work even at a fairly advanced age. There are 77 such persons in the village drawn from different communities.

The proportion of the working population in each age group is given below.

Age group	Males		Females	
	Percentage of workers	Percentage of non-workers	Percentage of workers	Percentage of non-workers
5-14	21·15	78·85	20·77	79·23
15-59	96·43	3·57	52·62	47·38
60 & over	69·01	30·99	21·84	78·16

Caste and workers

71. The proportion of working force and non-working force classified castewise is given in the statement below:

Community	Males		Females	
	Percentage of workers	Percentage of non-workers	Percentage of workers	Percentage of non-workers
Vellala Gounder	74·23	25·87	38·43	71·57
Chakkiliyan	65·77	34·23	36·66	63·34
Paraiyan	50·00	50·00	45·45	54·55
Vannan	73·33	26·67	77·27	22·73
Nadar	56·00	44·00	47·06	52·94
Koil Pandaram	68·42	31·48	60·00	40·00
Asari	58·33	41·67	26·66	63·33
Navithan	64·70	35·30	10·00	90·00
Chettiar	61·53	38·46	27·27	72·73
Kuravar	69·23	30.17	77·78	22·21
Konar	...	...	...	...
Naicker	50·00	50·00	...	...
Kulalar	100·00	...	20·00	80·00
Brahmin	100·00	...	...	...
Christian Chakkiliyan	33·33	66·66	...	100·00

It is seen that among all castes the proportion of workers, especially in the male force, is normally high. The female proportion is correspondingly low. This is mainly attributed to the social ban on the women of well-to-do communities from working in the fields. This taboo on women labour increases the burden of dependency. The burden of such dependency prevailing in each community is given in the statement below.

Community	No. of dependants per 100 workers
Vellala Gounder	76·97
Chakkiliyan	95·42
Paraiyan	108·00
Vannan	85·00
Nadar	90·90
Koil Pandaram	56·00
Asari	145·45
Navithan	125·00
Chettiar	118·18
Kuravar	37·60
Konar	...
Naicker	400·00
Kulalar	80·00
Brahmin	...
Christian Chakkiliyan	400·00

The dependency rate is high among Asari, Chettiar, Naicker, Paraiyan and Christian Chakkiliyan. Among the former, women labour is not highly encouraged. Among Paraiyans and Christian Chakkiliyans, the dependants are mainly children.

Non – workers

72. The non-working force constitutes 45·36% of the total population. Table No. XIV gives an idea of the non-working population and the type of activities in which they are engaged.

As revealed by the figures, 44·14% of the total non-working force is constituted by infants, children not attending school and other dependants. Full time students and children attending school constitute 11·31%. The remaining are women engaged in household duties and others. Among the latter, a good proportion *i.e.*, 71·17% belong to the well-to-do Vellala Gounders.

TABLE No. XIV

Non-workers by sex, broad age groups and nature of activity

	Age group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependants, infants and children not attending school and persons permanently disabled		Others (retired from work)		Beggars	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Vellala Gounder	All ages	448	134	314	43	4	3	200	80	95	8	14	...	1
	0 — 4	79	40	39	...	...	...	...	40	39	...	...	...	...
	5 — 9	59	34	25	18	2	1	3	15	20	...	...	...	...
	10—14	50	31	19	19	2	2	12	10	5	...	...	...	...
	15—19	34	6	28	6	...	...	27	...	1	...	...	...	...
	20—24	25	1	24	...	...	...	24	1	...	...	...	...	...
	25—29	31	...	31	...	..	..	31	...	...	...	...	...	...
	30—34	16	1	15	...	...	...	15	1	...	...	...	...	...
	35—44	26	1	25	...	...	...	25	1	...	...	...	...	...
	45—59	55	1	54	...	...	...	45	...	8	1	1	...	...
	60 & over	73	19	54	...	...	...	18	12	22	7	13	...	1
Chakkiliyan	All ages	146	51	95	5	1	1	32	41	57	1	1	3	4
	0 — 4	43	19	29	...	...	...	...	19	29	...	...	...	...
	5 — 9	41	16	25	3	1	1	7	12	17	...	...	...	...
	10—14	18	7	11	1	...	...	3	6	8	...	...	...	...
	15—19	6	2	4	...	...	...	3	2	1	...	...	...	...
	20—24	6	1	5	1	...	...	5	...	...	...	...	...	...
	25—29	4	...	4	...	...	...	3	...	...	...	...	...	1
	30—34	2	1	1	...	...	...	1	...	...	...	...	1	...
	35—44	7	...	7	...	...	...	5	...	1	...	...	...	1
	45—59	3	1	2	...	...	...	...	1	1	...	...	...	1
	60 & over	11	4	7	...	...	...	5	1	...	1	1	2	1

TABLE No. XIV (Contd)

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Paraiyan	All ages	27	15	12	6	1	1	6	8	3	...	1	...	1
	0 — 4	7	5	2	...	...	...	...	5	2	...	...	...	...
	5 — 9	10	8	2	4	...	1	1	3	1	...	...	...	...
	10—14	4	...	4	...	1	...	3	...	...	...	...	...	...
	15—19	2	2	...	2	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	...	...	...	...	1
	60 & over	1	...	1	...	...	...	...	...	...	...	1	...	...
Vannan	All ages	17	4	13	2	1	...	8	2	3	...	1	...	...
	0 — 4	4	1	3	...	...	...	...	1	3	...	...	...	...
	5 — 9	5	3	2	2	1	...	1	1	...	...	...	...	...
	10—14	2	...	2	...	...	...	2	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	1	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...	...	...
	25—29	2	...	2	...	...	...	2	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	...	...	1	...	...
Nadar	All ages	20	11	9	3	...	1	6	7	2	...	1	...	...
	0 — 4	5	3	2	...	...	...	...	3	2	...	...	...	...
	5 — 9	6	6	...	3	...	...	...	3	...	...	...	...	...
	10—14	3	1	2	...	...	1	2	...	...	...	...	...	...
	15—19	2	...	2	...	...	...	2	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	2	...	2	...	...	...	2	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	2	1	1	...	...	...	...	1	...	...	1	...	...

TABLE No. XIV (Contd.)

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Koil Pandaram	All ages	14	6	8	3	2	...	2	2	4	1	...	...	...
	0 — 4	4	1	3	...	...	...	...	1	3	...	...	...	...
	5 — 9	5	4	1	3	1	...	...	1	...	...	...	...	...
	10—14	1	...	1	...	1	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	2	1	1	...	...	...	...	...	1	1	...	...	...
Asari	All ages	16	5	11	1	1	...	8	4	1	...	1	...	...
	0 — 4	4	3	1	...	...	...	...	3	1	...	...	...	...
	5 — 9	2	1	1	...	1	...	...	1	...	...	...	...	...
	10—14	4	1	3	1	...	...	3	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...	...	...
	35—44	2	...	2	...	...	...	2	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	...	...	1	...	...
Navithan	All ages	15	6	9	2	...	...	9	4	...	...	...	...	...
	0 — 4	3	3	...	...	...	...	...	3	...	...	...	...	...
	5 — 9	2	2	...	1	...	...	...	1	...	...	...	...	...
	10—14	2	1	1	1	...	...	1	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	1	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	4	...	4	...	...	...	4	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	1	...	...	...	...	...	...

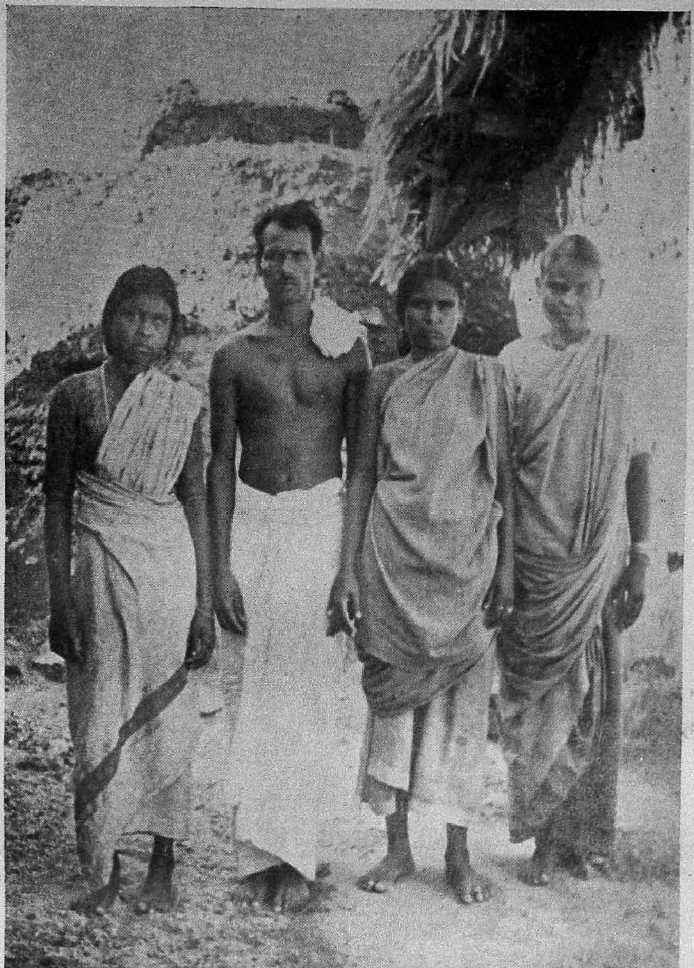
TABLE No. XIV (Contd.)

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Chettiar	All ages	13	5	8	3	1	...	3	1	3	1	1	...	...
	0 — 4	4	1	3	...	...	...	...	1	3	...	...	...	...
	5 — 9	4	3	1	3	1	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	2	1	1	...	...	...	...	...	...	1	1	...	...
Kuravar	All ages	6	4	2	3	...	...	1	1	1	...	...	...	...
	0 — 4	1	...	1	...	...	...	...	...	1	...	...	...	...
	5 — 9	2	2	...	1	...	...	...	1	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	All ages	4	1	3	...	...	...	2	1	1	...	...	...	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	1	...	1	...	...	...	...	...	1	...	...	...	...
	10—14	1	1	...	...	...	...	...	1	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...

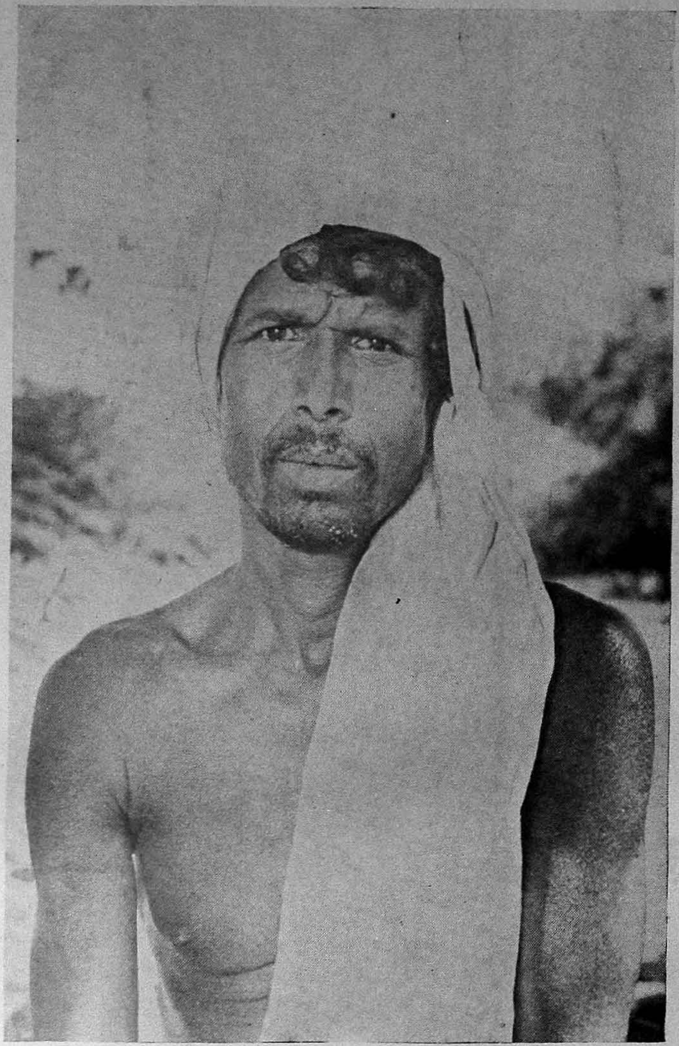
Table No. XIV (Contd.)

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Kulalar	All ages	4	...	4	...	...	...	3	...	1	...	...	...	...
	0 — 4	1	...	1	...	...	...	...	...	1	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	1	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	1	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	All ages	4	2	2	1	...	...	1	1	1	...	...	...	...
	0 — 4	1	1	...	...	...	...	...	1	...	...	...	...	...
	5 — 9	1	...	1	...	...	...	...	...	1	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	734	244	490	72	11	6	281	152	172	11	20	3	6
	0 — 4	161	77	84	...	...	...	...	77	84	...	...	...	...
	5 — 9	138	79	59	38	7	3	12	38	40	...	...	...	...
	10—14	88	44	44	24	4	3	27	17	13	...	...	...	...
	15—19	49	11	38	9	...	...	36	2	2	...	...	...	...
	20—24	35	2	33	1	...	...	33	1	...	...	...	...	...
	25—29	40	...	40	...	...	...	39	...	...	...	...	...	1
	30—34	20	2	18	...	...	...	18	1	...	...	...	1	...
	35—44	44	1	43	...	...	...	41	1	1	...	...	...	1
	45—59	65	2	63	...	...	...	51	1	9	1	1	...	2
	60 & over	94	26	68	...	...	...	24	14	23	10	19	2	2

N. B. No Non-worker is found among Konar and Brahmin



A cultivator's family.



An agricultural worker.

CHAPTER IV

VILLAGE ECONOMY

73. Ariyur has a primitive agrarian economy based on uncertain rainfall. Located on a high rocky terrain the lands in Ariyur and its neighbourhood are not benefited by the rivers that run close by. There are no tanks in the area. Wells serve as the only source of artificial irrigation, but supply of water is not adequate during summer months. A few, depend on handloom weaving which is predominant in the region, and the remaining to other less remunerative avocation. In this chapter an attempt is made to study the nature of cultivation and industry, and the economic structure of various occupational groups.

Occupational structure

74. Table No. XV gives a picture of the various occupational pursuits of different households in the village.

TABLE No. XV

Occupational classification of households

Community	Total number of households	Cultivation only	Cultivation (Primary)														
			Spinning	Weaving	General labourer	Pawn broker	Driving cart	Pujari	Agricultural labourer	Shepherd	Branch Post Master & spinning	Spinning & agricultural labourer	General cooly & shepherd	Weaving & general cooly	General cooly & spinning	Driving cart & weaving	Leaf stitching & spinning
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Vellala Gounder	276	146	19	11	16	5	1	1	8	1	1	1	1	1	1	1	...
Chakkiliyan	64	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Paraiyan	13	...	...	...	...	...		...	...	...	...	...	...	...	...	...	...
Nadar	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Koil Pandaram	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Asari	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Navithan	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kuravar	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chettiar	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Konar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kulalar	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Brahmin	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	404	146	19	11	16	5	1	1	8	1	1	1	1	1	1	1	1

TABLE No. XV (Contd.)

Community	Agricultural labourer (Primary)											General cooly					
	Agricultural labourer only	Shepherd	Cultivation	General cooly	General cooly & spinning	Dressing of cotton	Shoe maker	General cooly & cow herd	Spinning	Shoe maker	Shoe maker & agriculturist	General cooly only	Weaving	Agricultural labourer	Shepherd	Spinning	Milk business & spinning
	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)
Vellala Gounder	16	1	2	1	1	1	...	...	...	...	...	5	1	1	1	1	1
Chakkiliyan	19	...	...	14	...	...	1	1	...	2	19	...	...	1	...	...	...
Paraiyan	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...
Nadar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Koil Pandaram	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Navithan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kuravar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Konar	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
Kulalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	41	1	2	15	1	1	1	1	1	2	19	7	1	2	1	3	1

TABLE No. XV (Contd.)

Community	Spinning: Spinning only	Spinning: Agricultural labourer	Spinning: General cooly	Spinning: Cultivation	Dhoby: Dhoby only	Dhoby: General cooly	Palmyrah tapping and jaggery making	Jaggery making and agricultural labourer	Weaving: Weaving only	Weaving: General cooly	Basket making: Basket making only	Basket making: General cooly and agricultural labourer	Barber	Lease cultivation: Lease cultivation only	Lease cultivation: weaving	Lease cultivation: Agricultural labourer
	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)	(44)	(45)	(46)	(47)	(48)	(49)	(50)	(51)
Vellala Gounder	7	1	...	1	...	...	...	...	1	2	...	...	...	1	1	1
Chakkiliyan	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Paraiyan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	6	3	1	...	...	...	...	...	...	...
Vannan	...	...	...	...	7	1	...	...	...	...	...	...	...	...	...	...
Koil Pandaram	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Asari	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Navithan	...	...	...	...	...	...	...	...	...	...	...	...	5	...	...	...
Kuravar	...	...	...	...	...	...	...	...	...	...	4	1	...	...	...	...
Chettiar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Konar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kulalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	7	2	1	1	7	1	6	3	2	2	4	1	5	1	1	1

TABLE No. XV (Contd.)

Community	Carpenter: Carpenter only	Carpenter: General cooly	Carpenter: Agricultural labourer	Religious worker	Koil pujari, leaf stitching and cultivation	Koilpujari, spinning and leaf stitching	Pawn broker: Pawn broker only	Pawn broker: Spinning	Pawn broker: Cultivation	Mat weaving only	Spinning	Tea stall, spinning & hotel worker	Tea business, cycle shop, weaving & cultivation	Provision shop	Provision shop & general cooly	Provision shop & cultivation	Leaf stitching & spinning	Leaf business, cooly & cow herd	Tanning & cultivation
	(52)	(53)	(54)	(55)	(56)	(57)	(58)	(59)	(60)	(61)	(62)	(63)	(64)	(65)	(66)	(67)	(68)	(69)	(70)
Vellala Gounder	...	...	...	...	...	...	1	1	1	...	...	1	1	...	...	...	...	...	...
Chakkiliyan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2
Paraiyan	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...
Nadar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Koil Pandaram	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...
Asari	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Navithan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kuravar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	2	...	...	...
Konar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kulalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Brahmin	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	2

TABLE No. XV (Contd.)

Community	Cattle business & *cultivation*	Mason & potter	Mason, potter & cultivation	Thalayari & general cooly	Thalayari, cultivation & mat weaving	Vettiyan & mat weaving	Vettiyan, agricultural labourer *& spinning*	L me Kiln worker	Goldsmith	Blacksmith	Pottery, spinning & mason	Cart driving & cultivation	Rent receiver	Dependants	Beggars
	(71)	(72)	(73)	(74)	(75)	(76)	(77)	(78)	(79)	(80)	(81)	(82)	(83)	(84)	(85)
Vellala Gounder	2	1	1	...	...	...	...	...	...	...	...	1	1	3	1
Chakkiliyan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
Paraiyan	...	...	...	1	1	1	1	...	...	...	...	...	...	...	1
Nadar	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Koil Pandaram	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...
Navithan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kuravar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Konar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kulalar	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	2	1	1	1	1	1	1	1	1	1	1	1	1	3	6

215 households depend on cultivation both primarily and secondarily. Nearly 53·22% do cultivation as primary occupation. About 36·14% of families pursue only cultivation. They form 67·91% of those primarily engaged in cultivation. Others follow secondary occupations like spinning, weaving, general labour and agricultural labour in addition to cultivation as primary.

Sixty-four households pursue agricultural labour as primary occupation; 64·06% of them mainly depend on it. The remaining pursue subsidiary occupations like general coolie work, spinning and cattle tending. Agricultural work is seasonal and irregular. During agricultural off-seasons, many turn into general coolies or take up weaving and other subsidiary occupations.

A total of fifteen households are engaged in spinning and weaving primarily. Seven among them depend on it wholly, while others have secondary occupations, to fall upon. Among other occupations, some are traditional, being followed by specific communities. For example eight dhobi households are engaged in linen cleaning; nine households of Nadar, a tapper class, are engaged in palmyrah tapping; three households of Asaris, in carpentry and goldsmithy and five households of barbers in hair dressing.

A high prevalence of combined occupations highlights the difficulty of sole dependence on a particular occupation. Also other occupations depend interdependent on agriculture except a few like weaving and tanning.

Classification of workers

75. A broad classification of the village's working force into cultivators, workers at household industries, businessmen and others is given in Table No. XVI.

TABLE No. XVI

Workers classified by sex, age-group, industry, business and cultivation

Community	Age group (in years)	Total workers			Workers engaged in: Household industry		Household business		Household cultivation		Other occupations	
		P.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellala Gounder	All ages	582	386	196	24	50	9	2	308	90	45	54
	0 — 4	...	...	...	...	...	...	..	...	...	...	...
	5 — 9	4	2	2	...	...	...	...	2	2	...	...
	10—14	29	16	13	...	6	...	...	10	5	6	2
	15—19	47	26	21	3	5	...	...	20	12	3	4
	20—24	57	42	15	10	3	...	...	28	5	4	7
	25—29	67	41	26	5	5	1	...	33	8	2	13
	30—34	74	51	23	3	2	2	...	39	13	7	8
	35—44	130	88	42	2	12	3	2	73	22	10	6
	45—59	120	79	41	1	11	1	...	70	19	7	11
	60 & over	54	41	13	...	6	2	...	33	4	6	3

TABLE No. XVI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chakkiliyan	All ages	153	98	55	46	1	...	...	1	3	51	51
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	2	2	...	1	...	...	...	...	...	1	...
	10—14	18	11	7	5	...	...	...	...	...	6	7
	15—19	20	16	4	8	...	...	...	1	...	7	4
	20—24	19	11	8	7	1	...	...	...	1	4	6
	25—29	21	11	10	7	...	...	...	...	...	4	10
	30—34	20	11	9	1	...	...	...	...	...	10	9
	35—44	28	18	10	6	...	...	...	...	2	12	8
	45—59	19	13	6	9	...	...	...	...	...	4	6
	60 & over	6	5	1	2	...	...	...	...	...	3	1
Paraiyan	All ages	25	15	10	7	4	...	...	...	...	8	6
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	3	2	1	2	...	...	...	...	...	...	1
	20—24	2	2	...	2	...	...	...	...	...	...	...
	25—29	3	2	1	2	...	...	...	...	...	...	1
	30—34	2	...	2	...	1	...	...	...	...	...	1
	35—44	8	5	3	1	3	...	...	...	...	4	...
	45—59	5	2	3	...	...	...	...	...	...	2	3
	60 & over	2	2	...	...	...	...	...	...	...	2	...
Nadar	All ages	22	14	8	13	6	...	...	...	...	1	2
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	1	...	...	...	...	...	...	...
	20—24	7	5	2	4	2	...	...	...	...	1	...
	25—29	5	3	2	3	2	...	...	...	...	...	...
	30—34	1	1	...	1	...	...	...	...	...	...	...
	35—44	3	1	2	1	1	...	...	...	...	...	1
	45—59	4	3	1	3	...	...	...	...	...	...	1
	60 & over	1	...	1	...	1	...	...	...	...	...	...

TABLE No. XVI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vannan	All ages	20	11	9	...	...	...	...	...	...	11	9
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	1	1	...	...	...	...	...	...	...	1	...
	10—14	1	1	...	...	...	...	...	...	...	1	...
	15—19	2	1	1	...	...	...	...	...	...	1	1
	20—24	1	...	1	...	...	...	...	...	...	...	1
	25—29	2	1	1	...	...	...	...	...	...	1	1
	30—34	3	1	2	...	...	...	...	...	...	1	2
	35—44	3	2	1	...	...	...	...	...	...	2	1
	45—59	3	2	1	...	...	...	...	...	...	2	1
	60 & over	4	2	2	...	...	...	...	...	...	2	2
Koil Pandaram	All ages	25	13	12	...	5	2	5	6	...	5	2
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	2	...	2	...	1	...	1	...	...	...	...
	10—14	2	...	2	...	1	...	...	...	...	...	1
	15—19	1	1	...	...	...	...	...	...	...	1	...
	20—24	4	3	1	...	...	1	...	1	...	1	1
	25—29	4	2	2	...	...	...	2	2	...	...	...
	30—34	3	2	1	...	1	...	...	2	...	...	...
	35—44	3	2	1	...	1	1	...	...	...	1	...
	45—59	3	1	2	...	...	...	2	...	...	1	...
	60 & over	3	2	1	...	1	...	...	1	...	1	...
Asari	All ages	11	7	4	7	1	...	...	...	...	...	3
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	...	1	...	...	...	...	...	...	...	1
	20—24	1	...	1	...	...	...	...	...	...	...	1
	25—29	1	1	...	1	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	5	4	1	4	...	...	...	...	...	...	1
	45—59	1	1	...	1	...	...	...	...	...	...	...
	60 & over	2	1	1	1	1	...	...	...	...	...	...

TABLE No. XVI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Navithan	All ages	12	11	1	...	...	...	...	...	...	11	1
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	3	3	...	...	...	...	...	...	...	3	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	1	...	...	...	...	...	...	...	1	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	3	2	1	...	...	...	...	...	...	2	1
	45—59	4	4	...	...	...	...	...	...	...	4	...
	60 & over	1	1	...	...	...	...	...	...	...	1	...
Kuravar	All ages	16	9	7	8	5	...	1	...	...	1	1
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	1	...	...	...	...
	15—19	2	2	...	1	...	...	...	...	...	1	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	4	2	2	2	2	...	...	...	...	...	...
	30—34	3	1	2	1	1	...	...	...	...	...	1
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	4	2	2	2	2	...	...	...	...	...	...
	60 & over	2	2	...	2	...	...	...	...	...	...	...
Chettiar	All ages	11	8	3	...	...	7	1	1	...	...	2
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	3	2	1	...	...	1	...	1	...	...	1
	25—29	3	2	1	...	...	2	1	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...	...	...
	45—59	3	2	1	...	...	2	...	...	...	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XVI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Konar	All ages	1	...	1	...	...	...	...	...	...	...	1
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	...	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Naicker	All ages	1	1	...	...	...	...	...	...	...	1	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	1	...
Kulalar	All ages	3	2	1	1	1	...	...	...	...	1	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	...	...	...	...	...	...	1	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	1	...	...	...	...	...	...
	45—59	1	1	...	1	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XVI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Brahmin	All ages	1	1	...	...	...	...	...	...	...	1	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	..	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	..	...	...	...	...	..	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	1	...
Christian Chakkiliyan	All ages	1	1	...	...	...	...	...	...	...	1	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	884	577	307	106	73	18	10	316	93	137	131
	0 — 4	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	9	5	4	1	1	...	1	2	2	2	...
	10—14	51	28	23	5	7	...	1	10	5	13	10
	15—19	80	52	28	15	5	...	...	21	12	16	11
	20—24	95	66	29	23	6	2	...	30	6	11	17
	25—29	111	66	45	20	9	3	3	35	8	8	25
	30—34	107	68	39	6	5	3	...	41	13	18	21
	35—44	186	124	62	14	18	5	2	73	24	32	18
	45—59	168	110	58	17	13	3	3	70	19	20	23
	60 & over	77	58	19	5	9	2	...	34	4	17	6

The agricultural force is numerically the predominant constituting 45·27% of the total working force. Among them males constitute 77·26%. Almost all cultivators are drawn from the Vellala Gounder caste except eleven cultivators i.e., eight males and three females belonging to Koil Pandaram, Chettiar and Chakkiliyan communities. Workers classified as 'Others' rank next. They include miscellaneous workers like manual and agricultural coolie workers, cattle attendants, other non-salaried and salaried workers. Female force in this group more or less equals the male force. Such casual labourers are numerous among Chakkiliyans and other economically depressed communities. Industrial workers constitute 12.71% of the total working force. Most of them are weavers and persons engaged in subsidiary processes of weaving. Females, who are found engaged in the latter number more. Household business, as such, is not an attractive career in the village. Only six persons are engaged in business, five among them being males. They are petty stall-keepers.

A detailed list of occupations available locally and the force engaged in each is clearly indicated in the following Table No. XVII.

The above table indicates a long list of thirty four varied occupations locally available. Workers directly dependent on agriculture such as cultivators and agricultural labourers constitute 62.56% of the total working force. General coolies form 13.23%. They are equalled in number by service workers like barbers, cobblers, dhobi, carpenters, and blacksmiths. Household industrial workers are represented by weavers. spinners, mat weavers, potters and palmyrah tappers, Salaried workers are few. They are the Branch Postmaster, and the village menials of the Revenue Department, the Thalyari and Vettiyan.

Caste and occupations

76. The castewise functional specialization still has its role in an undeveloped village like Ariyur. Occupations especially of inferior types are still pursued by traditional communities and this tradition seems to die hard. For example a Chakkiliyan continues to cobble, sweep and do other work of this kind and the traditional custom enjoins on him to be at the beck and call of the villagers. Chakkiliyan is bound to obey the behest of the community at any time and any dereliction of this duty is severely punishable and the employment opportunities may be denied to him in the village. However, the younger generations among these scheduled communities are found to have a little amount of progressive attitude. Some of the Chakkiliyans in the nearby hamlets have educated their sons upto pre-secondary level enabling them to get employment in non hereditary services.

Carpentry and blacksmithy are the traditional crafts of Asaris. None from the other castes has taken up this profession. Brahmins perform religious services. The Pandaram caste supplies the eating leaves to the Vellala Gounders and other high castes in the village.

Cultivatian is done by all castes. A few owner cultivators are found even among Chakkiliyans. Vellala Gounders who are traditionally cultivators form 97.25% of the owner cultivators.

Occupational mobility

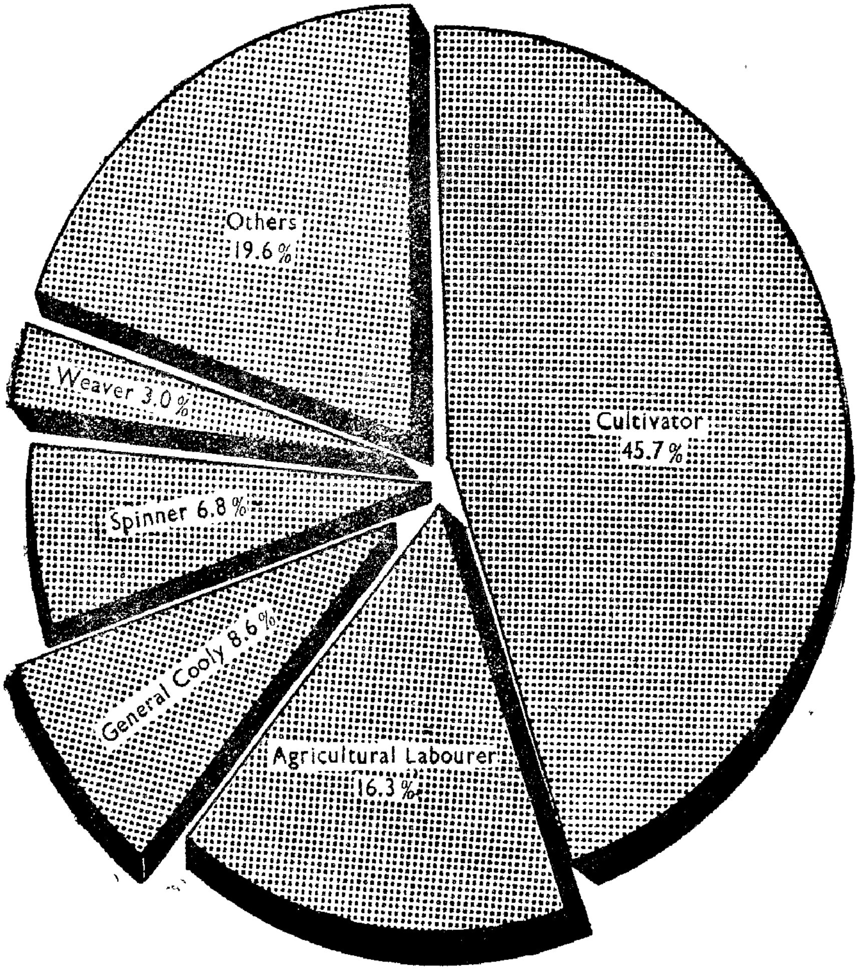
77. There are, however, some people who have deviated from the traditional occupation. A few have given up completely their traditional occupation while some have combined a new occupation with their traditional occupation. The Vellala Gounders, the traditional cultivators are engaged in varied occupations, from salaried occupations like Branch Post-Master to non-salaried occupations like Pawn Broker and even in masonry and pot making. Chakkiliyans the traditional cobblers and harness suppliers are now agricultural workers and even owner cultivators. In the same way, Paraiyans who are traditional agricultural serfs have taken to mat weaving, spinning etc. A few Nadar traditional tappers are now weavers. All the Koil Pandarams are not religious workers. A few are shepherds, spinners and manual workers also. Even among serving communities like Barbers, Dhobi, and Asari the pursuit of occupations other than their traditional one is not uncommon.

The causes for this occupational mobility are obvious. A sort of saturation in the traditional occupation, insufficient return, the resultant quest for increased income from a new source, and sometimes circumstantial forces constitute the major reasons for the occupational mobility.

Land assets

78. The prime aspect in the economy of Ariyur is its land. The total extent of village land is 3492·53 acres of dry land. The area stands unaltered from the Fasli year 1320, when the resettlement was introduced into this village, till our survey in Fasli 1376. The

OCCUPATIONAL STRUCTURE



A Nadar tree climber with accessories.

The village carpenter.

TABLE No. XVII

Workers classified by sex, age groups and occupations

Community (1)	Age group (2)	Occupations (3) Cultivation P.	M.	F.	Agricultural labourer P.	M.	F.	Weaving P.	M.	F.	General cooly P.	M.	F.	Shepherd P.	M.	F.
Vellala Gounder	All ages	393	304	89	46	24	22	25	23	2	42	11	31	4	4	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	4	2	2	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	15	10	5	1	1	...	...	...	...	4	2	2	3	3	...
	15—19	31	19	12	4	2	2	3	3	...	2	...	2	1	1	...
	20—24	33	28	5	6	3	3	11	10	1	5	1	4	...	...	...
	25—29	41	33	8	5	1	4	5	5	...	9	...	9	...	...	...
	30—34	51	38	13	5	3	2	3	3	...	8	2	6	...	...	...
	35—44	93	72	21	8	4	4	1	1	...	6	4	2	...	...	...
	45—59	88	69	19	9	4	5	2	1	1	6	2	4	...	...	...
	60 & over	37	33	4	8	6	2	...	...	...	2	...	2	...	...	...

Community	Age group	Lease cultivation P.	M.	F.	Cart driving P.	M.	F.	Pawn broker P.	M.	F.	Mason P.	M.	F.	Tea stall P.	M.	F.
Vellala Gounder—(contd.)	All ages	5	4	1	3	3	...	5	3	2	2	2	...	2	2	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...
	30—34	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	35—44	2	1	1	...	...	...	1	...	1	2	2	...	1	1	...
	45—59	1	1	...	1	1	...	1	1	...	...	...	...	1	1	...
	60 & over	...	...	...	...	...	...	2	1	1	...	...	...	...	...	...

TABLE No. XVII (Contd.)

Workers classified by sex, age groups and occupations

Community (1)	Age group (2)	Occupations (3) Cattle business			Branch Post Master			Spinning			Cycle shop			Hotel worker		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Vellala Gounder—	All ages	3	2	1	1	1	...	47	1	46	1	1	...	1	1	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	6	...	6	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	5	...	5	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	2	...	2	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	3	...	3	...	...	...	...	...	...
	30—34	...	...	...	1	1	...	2	...	2	1	1	...	1	1	...
	35—44	3	2	1	...	...	...	13	1	12	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	10	...	10	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	6	...	6	...	...	...	...	...	...

Community	Age group	Vellala Gounder—(contd.) Pot making			Chakkiliyan Agricultural labourer			Cobbler			General cooly			Tanning		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
	All ages	2	..	2	81	46	35	42	42	...	20	5	15	3	3	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...
	10—14	...	...	...	9	5	4	5	5	...	3	1	2	...	...	...
	15—19	...	...	...	10	6	4	8	8	...	1	1	...	...	...	...
	20—24	...	...	...	6	3	3	6	6	...	4	1	3	1	1	...
	25—29	2	...	2	9	3	6	7	7	...	5	1	4	...	...	...
	30—34	...	...	..	15	9	6	...	...	...	4	1	3	...	...	...
	35—44	...	...	...	18	12	6	5	5	...	2	...	2	1	1	...
	45—59	...	...	...	9	4	5	8	8	...	1	...	1	1	1	...
	60 and over	...	...	...			1	2	2	...	...	...	...	...	...	...

Table No. XVII (Contd.)

Workers classified by sex, age groups and occupations

Community (1) | Age group (2) | Occupations (3)

Community	Age group	Spinning P.	Spinning M.	Spinning F.	Cultivation P.	Cultivation M.	Cultivation F.	Mat weaving P.	Mat weaving M.	Mat weaving F.	Agricultural labourer P.	Agricultural labourer M.	Agricultural labourer F.	General cooly P.	General cooly M.	General cooly F.
		Chakkiliyan—(contd.)						Paraiyan								
	All ages	2	1	1	4	1	3	7	7	...	6	2	4	4	2	2
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	1	1	...	2	2	...	...	...	...	1	...	1
	20—24	1	...	1	1	...	1	2	2	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	2	2	...	...	...	...	1	...	1
	30—34	1	1	...	...	...	...	...	...	...	1	...	1	...	...	...
	35—44	...	...	...	2	...	2	1	1	...	1	1	...	1	1	...
	45—59	...	...	...	...	...	...	...	...	...	3	...	3	1	1	...
	60 and over	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...

Community	Age group	Spinning P.	Spinning M.	Spinning F.	Vettiyan P.	Vettiyan M.	Vettiyan F.	Thalayari P.	Thalayari M.	Thalayari F.	Palmyrah tapping and jaggery making P.	Palmyrah tapping and jaggery making M.	Palmyrah tapping and jaggery making F.	Agricultural labourer P.	Agricultural labourer M.	Agricultural labourer F.
		Paraiyan—(contd.)									Nadar					
	All ages	4	...	4	2	2	...	2	2	...	15	11	4	3	1	2
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	6	4	2	1	1	...
	25—29	...	...	...	...	...	...	...	...	...	3	2	1	...	...	...
	30—34	1	...	1	...	...	...	...	...	...	1	1	...	...	...	...
	35—44	3	...	3	1	1	...	1	1	...	2	1	1	1	...	1
	45—59	...	...	...	1	1	...	...	...	...	2	2	...	1	...	1
	60 and over	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...

Table No. XVII (Contd.)

Workers classified by sex, age groups and occupations

Community (1)	Age group (2)	Occupations (3) Weaving P.	M.	F.	Palmyrah tapping P.	M.	F.	Lime kiln worker P.	M.	F.
Nadar—(contd.)	All ages	2	1	1	1	1	...	1	...	1
	0—4	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	2	1	1	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	1	1	...	...	...	...
	60 and over	...	...	...	...	...	...	1	...	1

Community	Age group	Dhoby P.	M.	F.	General cooly P.	M.	F.
Vannan	All ages	17	11	6	3	...	3
	0—4	...	...	...	...	...	...
	5—9	1	1	...	...	...	...
	10—14	1	1	...	...	...	...
	15—19	2	1	1	...	...	...
	20—24	...	...	...	1	...	1
	25—29	2	1	1	...	...	...
	30—34	2	1	1	1	...	1
	35—44	3	2	1	...	...	...
	45—59	3	2	1	...	...	...
	60 and over	3	2	1	1	...	1

Community	Age group	Leaf stitching P.	M.	F.	Agricultural labourer P.	M.	F.	Cultivation P.	M.	F.	Spinning P.	M.	F.	Leaf selling business P.	M.	F.
Koil Pandaram	All ages	6	1	5	3	3	...	6	6	...	5	...	5	1	1	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	1	...	1	...	...	...	...	...	...	1	...	1	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...
	15—19	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	1	1	...	1	1	...	...	...	...	...	...	...
	25—29	2	...	2	...	...	...	2	2	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	2	2	...	1	...	1	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	1	...	1	1	1	...
	45—59	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...
	60 and over	...	...	...	1	1	...	1	1	...	1	...	1	...	...	...

Table No. XVII (Contd.)

Workers classified by sex, age groups and occupations

Community (1) — Koil Pandaram—(contd.)

Age group (2)	Religious worker P.	M.	F.	Shepherd P.	M.	F.	General cooly P.	M.	F.
All ages	2	2	...	1	...	1	1	...	1
0 — 4	...	...	...	...	...	...	...	...	...
5 — 9	...	...	...	...	...	...	...	...	...
10—14	...	...	...	1	...	1	...	...	...
15—19	...	...	...	...	...	...	...	...	...
20—24	...	...	...	...	...	...	1	...	1
25—29	...	...	...	...	...	...	...	...	...
30—34	...	...	...	...	...	...	...	...	...
35—44	1	1	...	...	...	...	...	...	...
45—59	1	1	...	...	...	...	...	...	...
60 and over	...	...	...	...	...	...	...	...	...

Community (1) — Asari

Age group (2)	Carpenter P.	M.	F.	Blacksmith P.	M.	F.
All ages	4	4	...	2	2	...
0 — 4	...	...	...	...	...	...
5 — 9	...	...	...	...	...	...
10—14	...	...	...	...	...	...
15—19	...	...	...	...	...	...
20—24	...	...	...	...	...	...
25—29	1	1		...	...	...
30—34	...	...	...	...	...	...
35—44	2	2	...	1	1	...
45—59	1	1	...	...	...	...
60 and over	...	...	...	1	1	...

Community — Asari—(contd.)

Age group	Goldsmith P.	M.	F.	Spinning P.	M.	F.	Agricultural labourer P.	M.	F.	General cooly P.	M.	F.
All ages	1	1	...	1	...	1	2	...	2	1	...	1
0 — 4	...	...	...	...	...	...	...	...	...	...	...	...
5 — 9	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...
15—19	...	...	...	...	...	...	1	...	1	...	...	...
20—24	...	...	...	...	...	...	...	...	...	1	...	1
25—29	...	...	...	...	...	...	...	...	...	...	...	...
30—34	...	...	...	...	...	...	...	...	...	...	...	...
35—44	1	1	...	...	...	...	1	...	1	...	...	...
45—59	...	...	...	...	...	...	...	...	...	...	...	...
60 and over	...	...	...	1	...	1	...	...	...	...	...	...

Community — Navithan

Age group	Barber P.	M.	F.
All ages	11	11	...
0 — 4	...	...	...
5 — 9	...	...	...
10—14	...	...	...
15—19	3	3	...
20—24	...	...	...
25—29	1	1	...
30—34	...	...	...
35—44	2	2	...
45—59	4	4	...
60 and over	1	1	...

Table No. XVII (Contd.)

Workers classified by sex, age groups and occupations

Community (1)	Age group (2)	Occupations (3) Agricultural labourer			Basket making			Agricultural labourer			General cooly			Basket selling		
		Navithan—(contd.)			Kuravar											
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Navithan—(contd.) / Kuravar	All ages	1	...	1	13	8	5	1	1	...	1	...	1	1	...	1
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	..	...	..	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	.	...	...	...	...	...	1	...	1
	15—19	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	..	..	...	...	...
	25—29	...	...	...	4	2	2	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	2	1	1	...	...	...	1	...	1	...	...	...
	35—44	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	4	2	2	...	...	...	...	...	...	...	...	...
	60 and over	...	...	...	2	2	...	...	...	...	...	...	...	...	...	...

Community	Age group	Provision store			Cultivation			General cooly			General cooly			General cooly		
		Chettiar									Konar			Naicker		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Chettiar / Konar / Naicker	All ages	8	7	1	1	1	...	2	...	2	1	...	1	1	1	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	..		...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	.	...	...	...
	20—24	1	1	...	1	1	...	1	...	1	...	...	...	...	...	...
	25—29	3	2	1	...	...	...	...	...	...	...	...	..	...	...	...
	30—34	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	2	...	...	..	...	1	..	1	1	...	1	...	...	...
	60 and over	...	...	...	...	...	...	..	...	...	...	...	...	1	1	...

TABLE No: XVII (Contd.)

Workers classified by sex, age groups and occupations

Community (1) | Age group (2) | Occupations (3)

Community	Age group	Mason P.	Mason M.	Mason F.	Spinning P.	Spinning M.	Spinning F.	Pottery P.	Pottery M.	Pottery F.	Community	Religious worker P.	Religious worker M.	Religious worker F.	Community	Agricultural labourer P.	Agricultural labourer M.	Agricultural labourer F.
Kulalar	All ages	1	1	...	1	...	1	1	1	...	Brahmin	1	1	...	Christian Chakkiliyan	1	1	...
	0—4	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	5—9	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	10—14	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	15—19	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	20—24	1	1	...	...	...	...	...	...	...		...	...	...		...	...	...
	25—29	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	30—34	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	35—44	...	...	...	1	...	1	...	...	...		...	...	...		1	1	...
	45—59	...	...	...	...	...	...	1	1	...		...	...	...		...	...	...
	60 and over	...	...	...	...	...	...	...	...	...		1	1	...		...	...	...

Community	Age group	Cultivation P.	Cultivation M.	Cultivation F.	Agricultural labourer P.	Agricultural labourer M.	Agricultural labourer F.	General cooly P.	General cooly M.	General cooly F.	Spinning P.	Spinning M.	Spinning F.	Cobbler P.	Cobbler M.	Cobbler F.
Village Total	All ages	404	312	92	144	78	66	76	19	57	60	2	58	42	42	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	4	2	2	1	1	...	...	...	...	1	...	1	1	1	...
	10—14	15	10	5	10	6	4	7	3	4	7	...	7	5	5	...
	15—19	32	20	12	17	10	7	4	1	3	5	...	5	8	8	...
	20—24	36	30	6	14	8	6	13	2	11	3	...	3	6	6	...
	25—29	43	35	8	14	4	10	15	1	14	3	...	3	7	7	...
	30—34	53	40	13	21	12	9	14	3	11	5	1	4	...	...	...
	35—44	95	72	23	31	18	13	9	5	4	18	1	17	5	5	...
	45—59	88	69	19	22	8	14	10	3	7	10	...	10	8	8	...
	60 and over	38	34	4	14	11	3	4	1	3	8	...	8	2	2	...

TABLE No. XVII (Contd.)

Workers classified by sex, age-groups and occupations

Community (1)	Age group (2)	Occupations (3) Weaving P.	M.	F.	Mat weaving P.	M.	F.	Dhoby P.	M.	F.	Palmyra tapping and jaggery making P.	M.	F.	Barber P.	M.	F.
Village Total—(contd.)	All ages	27	24	3	7	7	...	17	11	6	15	11	4	11	11	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
	15—19	3	3	...	2	2	...	2	1	1	1	1	...	3	3	...
	20—24	11	10	1	2	2	...	...	...	...	6	4	2	...	...	...
	25—29	7	6	1	2	2	...	2	1	1	3	2	1	1	1	...
	30—34	3	3	...	...	...	...	2	1	1	1	1	...	...	...	...
	35—44	1	1	...	1	1	...	3	2	1	2	1	1	2	2	...
	45—59	2	1	1	...	...	...	3	2	1	2	2	...	4	4	...
	60 and over	...	...	...	...	...	...	3	2	1	...	...	...	1	1	...

Community	Age group	Provision store P.	M.	F.	Leaf stitching P.	M.	F.	Basket making P.	M.	F.	Shepherd P.	M.	F.	Lease cultivation P.	M.	F.
Village Total—(contd.)	All ages	8	7	1	6	1	5	13	8	5	6	4	2	5	4	1
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	5	3	2	...	...	...
	15—19	...	...	...	...	...	...	1	1	...	1	1	...	1	1	...
	20—24	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	25—29	3	2	1	2	...	2	4	2	2	...	...	...	...	...	...
	30—34	1	1	...	...	...	...	2	1	1	...	...	...	1	1	...
	35—44	1	1	...	...	...	...	...	...	...	...	...	...	2	1	1
	45—59	2	2	...	2	...	2	4	2	2	...	...	...	1	1	..
	60 and over	...	...	...	...	...	...	2	2	...	...	...	...	...	...	...

TABLE No. XVII (Contd.)

Workers classified by sex, age-groups and occupations

Community (1)	Age group (2)	Occupations (3) Pawn broker P.	M.	F.	Business P.	M.	F.	Carpenter P.	M.	F.	Cart driver P.	M.	F.	Tanning P.	M.	F.
Village Total—(contd.)	All ages	5	3	2	4	3	1	4	4	...	3	3	...	3	3	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
	25—29	1	1	...	...	...	...	1	1	...	1	1	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
	35—44	1	...	1	4	3	1	2	2	...	...	...	...	1	1	...
	45—59	1	1	...	...	...	...	1	1	...	1	1	...	1	1	...
	60 and over	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...

Community	Age group	Religious worker P.	M.	F.	Mason P.	M.	F.	Pot making P.	M.	F.	Vettiyan P.	M.	F.	Thalayari P.	M.	F.
Village Total—(contd.)	All ages	3	3	...	3	3	...	3	1	2	2	2	...	2	2	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	2	...	2	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	2	2	...	...	...	...	1	1	...	1	1	...
	45—59	1	1	...	...	...	...	1	1	...	1	1	...	...	...	...
	60 and over	1	1	...	...	...	...	...	...	...	...	...	...	1	1	...

TABLE No. XVII (Contd.)

Workers classified by sex, age groups and occupations

Community (1)	Age group (2)	Occupations (3) Blacksmith			Tea stall			Branch Post Master			Cycle shop			Hotel worker		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total—(contd.)	All ages	2	2	...	2	2	...	1	1	...	1	1	...	1	1	...
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	1	1	...	1	1	...	1	1	...
	35—44	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
	60 and over	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...

Community	Age group	Palmyrah tapping			Lime kiln worker			Goldsmith			Basket selling		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total—(contd.)	All ages	1	1	...	1	...	1	1	1	...	1	...	1
	0 — 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 — 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	1	...	1
	15—19	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	1	1	...	...	...	...
	45—59	1	1	...	...	...	...	...	...	...	...	...	...
	60 and over	...	...	...	1	...	1	...	...	...	...	...	...

land is held on ryotwary, and Inam tenure, and the extent held on the first far exceeds the other. The areas under each description of land according to revenue and resettlement accounts are as follows:

	Occupied			Unoccupied			Inam	Poramboke	Total of the village
	Wet	Dry	Total	Wet	Dry	Total			
As per revenue accounts of Fasli 1319	...	2892·92	2892·92	...	0·30	0·30	377·32	222·00	3,492·54
As per resettlement	...	2893·64	2893·64	...	8·25	8·25	377·32	213·33	3,492·54
As per Fasli 1376	...	2915·77	2915·77	...	0·9	0·9	377·32	199·36	3,492·54

The inam land consists of 194.43 acres allotted for religious purposes, 30.73 acres for charitable purposes, 26.44 acres for personal purposes and 125.72 acres for village service. The poramboke area mainly consists of the natham, the public paths, the channel way and the lands abutting it.

Classification of land

79. As a process of settlement, the soils of individual fields have been classified into several classes and, further subdivided into tarams. Being a dry tract with no river or tank irrigation the lands in Ariyur fall under the seventh and eighth class. The red loam soil has been classified as class seven but the extent under it is very low. The sandy soil classified as class eight is prominent. The total fertile extent classified as sort two, is 439 acres. The less fertile categories falling under sort three and four and taram five and six are prominent extending to 1336.92 acres and 1243.32 acres respectively. The poor quality lands extend to 74.44 acres.

The classification of the soil in Fasli 1320 which remains the same for Fasli 1375 and the extent under each of occupied and unoccupied lands is clearly given in the table appended.

Class and sort of soil		Taram	Single or double	Government	Inam	Total
Dry occupied Group I						
Red loam	7—2	3	...	177.28	...	177.28
Red sand	8—2	4	...	343.29	95.71	439.00
	8—3	5	...	1107.16	229.76	1336.92
	8—4	6	...	1198.92	44.40	1243.32
	8—5	7	...	65.99	7.45	74.44
		Total		2893.64	377.32	3270.96
Unoccupied						
Red sand	8—2	4	...	0.93	...	0.93
	8—3	5	...	2.90	...	2.90
	8—4	6	...	4.42	...	4.42
			Total	8.25	...	8.25
Total dry				2901.89	377.32	3279.21
Poramboke				213.33	...	213.33
			Total	3115.22	377.32	3492.54

In the classification of the soil the different sorts of the soil were arranged into different tarams according to their productive capacity and a money rate.

It is also notable, that during the last settlement, no land in the village was settled as permanent double crop land, due to paucity of water.

Land utilisation

80. In Fasli 1376, 84·49% of the total area was occupied. But the whole area is not put under crop during every Fasli. The maximum put under cultivation was in Fasli 1369 when 2,400 acres out of 2,915.77 acres were cultivated. The corresponding extent during the latest Fasli 1376 is 2,288.92 acres. A major portion of the land is put under single crop only. Only on lands provided with well irrigation, is a second crop attempted, provided a copious supply of water is assured. Some enterprising farmers attempt a second crop in rain fed tracts also. Approximately an extent of 200 acres is sometimes put under second crop if the farmers anticipate a favourable season.

Both food and cash crops are cultivated in Ariyur, and the extent under food crop is naturally more. As much as 70.24% was put under food crop during Fasli 1375, cumbu occupying the larger extent. Cholam and ragi come next, paddy being last. Among cash crop, gingelly oil seed occupies a large extent, the other crops like chillies, ground nut, cotton and tobacco occupying a minor extent.

The extent cultivated under each crop during the last Fasli 1375 is given below.

Crop	Area
Paddy	19.15
Cholam	133.35
Cumbu	1362.95
Ragi	92.25
Chillies	13.15
Gingelly	626.75
Groundnut	14.70
Cotton	17.53
Tobacco	9.09
	2,288.92

At times under favourable season the villagers raise drought-resisting crops like cumbu, cholam and ragi and in garden lands where well irrigation is available, chillies and tobacco are raised on a small extent.

Irrigation

81. Most of the lands in Ariyur are rainfed lands and only 14.09% has been transformed into garden-lands provided with wells. 165 wells were located during our survey. Water is baled out from them by means of picottas or by an indigenous device called '*Kavalai*' drawn by bullocks. Seven affluent farmers have set up electric pump-sets. However, scarcity of water is pronounced in the village especially during summer months. The wells are also pretty deep and great hardship is experienced in baling out water. This has resulted in increased number of farm lands, frequent change of draught bullocks, and resultant high cultivation cost. The construction of well is also costly. This has prevented the digging of more wells. It can be deduced from the fact that there are only 165 wells for an occupied area of 2,915 acres i.e., one well on an average serves 17.67 acres of land.

A small channel flows past the village, which is dry for the best part of the year. However, a check dam has been constructed a mile away from the village to conserve its water during heavy inundation. Even this small channel is of no use to the village lands as a major portion of the lands is located on a higher elevation. The fields can be watered, only through lift irrigation, and a few fields situated on its banks are so irrigated.

Land tenure

82. The land tenures in vogue in the village are the kuthagai and varam systems. But leasing is rare in Ariyur since most of the lands are small bits, which are cultivated by the owner himself with the help of his family members. Affluent farmers who own large areas employ either day labourers or farm labourers on long contract basis. Such farm labourer for long contract is known as 'Pannaiyal'. He is drawn mostly from the Scheduled Castes and his services are hired for a stipulated period on payment of a few hundreds as advance, according to his working capacity. The labourer serves for the period and he is paid in kind, after harvest, six or seven bags of grains. He is also fed from the master's kitchen. He is given certain customary presents such as a pair of dress, a dhothi and a mundu for the important Hindu festivals like Pongal and Deepavali, a small sum of money at the birth of a child, a Thali at marriages etc. He also does any work which the master commands.

The absentee landlords lease out the lands on long contracts either for rent in grain or money viz., kuthagai or for share cropping system viz., varam. The kuthagai is the commonest in the village. The quantum of grain to be given to the owner by the lessee is decided considering the fertility, and the availability of irrigation such as well etc., in the land. Under the varam system the land owner generally supplies the manure and seed and the lessee gets the share of the harvest. Normally half of the produce goes to the owner. The straw or the stalk of the crop also goes to the owner. Moreover, the sharing of crop depends upon the type of varam. There are two types of varams viz., 'Alvaram' and 'Mattuvaram'. Under the alvaram which is more or less like the Pannaiyal system, only the person (ஆள்) is available for hire services. In such cases, the share of the produce is less. In case of mattuvaram in which the lessee engages his

cattle (madu) for the master's work the share is more. It ranges from one-third to one-half depending upon the type of field. Under mattuvaram the share cropper gets a share in the straw or stalk also.

Possession of land

83. The households possessing land under various categories of tenure and the extent is given in Table No. XVIII.

TABLE No. XVIII

Possession of land

Community	Total No. of households	No. of house-holds having no land	Name of interest on land	Number of households and extent of land: 5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.1 to 2.4 acres	2.5 to 4.9 acres	5 to 9.9 acres	10 acres and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellalar	276	41	Owned	...	...	...	1	3	7	32	72	107
			Taken on lease	...	...	...	...	...	1	2	1	2
			Owned and taken on lease	...	...	...	...	...	...	1	1	5
Chakkiliyan	64	61	Owned	...	...	...	...	1	...	1	1	...
			Taken on lease	...	...	...	...	...	...	...	...	...
			Owned and taken on lease	...	...	...	...	...	...	...	...	...
Paraiyan	13	12	Owned	...	...	...	...	...	1	...	...	...
Nadar	11	10	Owned	...	...	...	...	1	...	...	...	...
Vannan	8	8	...	...	...	...	...	...	...	...	...	...
Koil Pandaram	7	4	Owned	...	...	...	1	...	...	1	...	1
Asari	6	6	...	...	...	...	...	...	...	...	...	...
Navithan	5	5	...	...	...	...	...	...	...	...	...	...
Kuravar	5	5	...	...	...	...	...	...	...	...	...	...
Chettiar	4	2	Owned	...	...	...	...	...	...	1	1	...
Konar	1	1	...	...	...	...	...	...	...	...	...	...
Naicker	1	1	...	...	...	...	...	...	...	...	...	...
Kulalar	1	...	Owned	...	...	...	1	...	...	...	...	...
Brahmin	1	...	Owned	...	...	...	...	...	...	...	1	...
Christian Chakkiliyan	1	1	...	...	...	...	...	...	...	...	...	...
Total	**404**	**157**	...	...	...	...	**3**	**5**	**9**	**38**	**77**	**115**

As much as 48·20% of the land-holders own lands. The lease-holders constitute a very small proportion, numbering thirteen. Land owners form a good proportion among Vellala Gounders, with a good portion i.e.. (38·77%) owning lands above ten acres. Only eleven (3·99%) households own less than 2·5 acres. Thirty-two households (11.59%) own 2·5 to 4·9 acres and seventy-two households (26·09) own 5 to 9·9 acres. It is also seen that all the lease holders in the village belong to this community. 53·85% of them hold more than ten acres. The extent owned by other communities falls below five acres. No one is a lessee among these communities.

It is evident that many farmers have large plots of fields extending over ten acres or so. But considering the infertility, and rainfed nature of the soil, ten acres will be the proper unit in the village. Any extent below this, cannot be adequate for the subsistence of an average family in the village. At this rate, the extent of land possessed by many families in the village should be considered to be really inadequate. Another evil is the large-scale sub-division of land. One cannot take it for granted, that the extent of ten acres held by a household is a single and compact plot. In several cases, it will be divided into a number of sub-plots and owned by many joint pattadars. Sometimes members of the same family divide, one big plot into a number of sub-plots, converting them thereby into unprofitable units.

The evils of sub-division and fragmentation are obvious, and few realise them. But their inability to overcome this difficulty is due to various causes. The breaking up of the Joint family system which is taking place at a fast rate, forms a favourable ground for setting up individual, and simple families and consequently the pressure on land increases generation after generation. In some cases, a joint stock family containing a few brothers, however do not officially partition the land held by the family in order to avoid the registration fee, but for all practical purposes, they divide the land among themselves and culitvate their share as individual holdings.

This practice of sub-division and fragmentation is however, a general rule with the Indian farmers, and the Ariyur ryot is no exception to this.

Land revenue

84. There are 325 pattadars in Ariyur, fifty among them are single pattadars, the remaining being joint pattadars. The land tax excluding the cess, surcharge and additional surcharge amounts to Rs. 2,564.59 in Fasli 1375. The cess levied is 45% of the tax, the surcharge and additional surcharge being 25% and 10% respectively. Most of the pattadars pay below Rs. 10 per annum (69·84%). About seventy pattadars pay below Rs. 5 and about 150 between Rs. 6 and 10. Fifty persons pay Rs. 11-15, and the few remaining well-to-do land owners above Rs. 15. Among the latter, four wealthy farmers pay from Rs. 50 to 100 and the Maniyakkar of the village above Rs. 100.

Cultivational practices

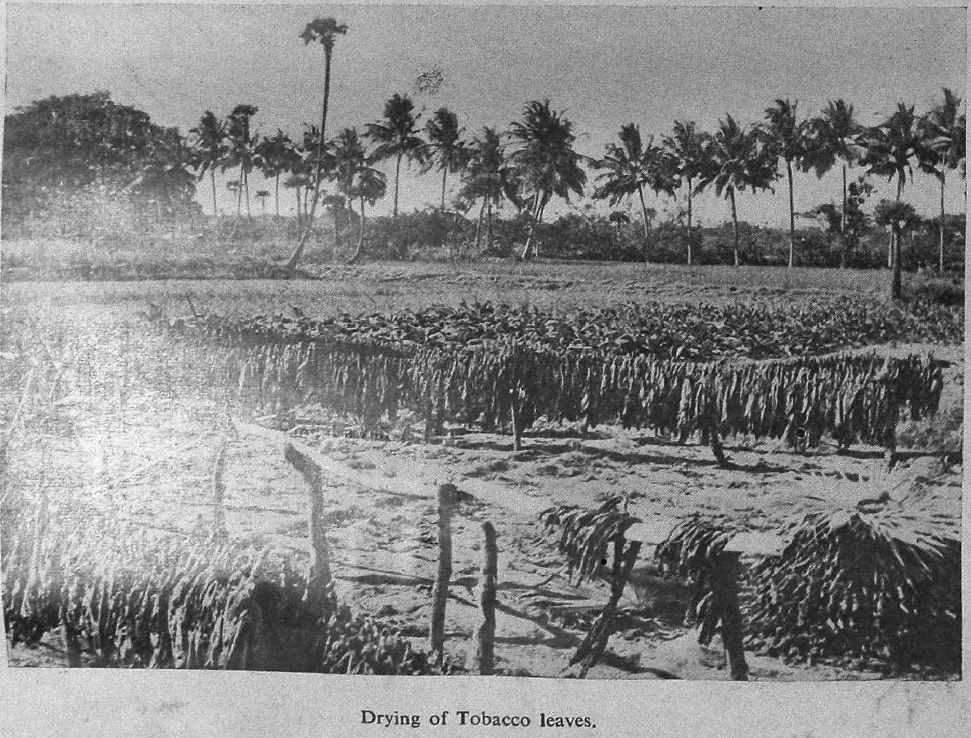
85. Of the total area cultivated in Ariyur, 59·55% is cultivated with cumbu alone, the other favourite cereals sown being cholam, occupying 5·83% and ragi occupying 4·03%. Among cash crops gingelly occupies 27·38% of the total occupied area. Dry cultivation, as usual, is of two different kinds. While in the one case, the cultivation is entirely dependent on rain and is carried out on manavari or rainfed lands, the other kind of cultivation, is done by means of wells, on garden lands. For cultivation of manavari land, two seasons are recognised by the farmers. The first one known as Adi pattam, lasts from May to September, and the second is the Purattasi Pattam from September to November. The second crop is however, more often not raised, and even if raisd, only horsegram is grown.

Cumbu

86. Cumbu occupies totally 1362.95 acres both in rainfed and garden lands. In garden lands it is sown in the kodai (Chitrai) and Masi pattam, while in rain fed lands in the Tamil month of Adi. But even in garden lands, the extent under second crop is very small compared to first crop. The strain sown in garden lands is kullam cumbu (short cumbu), called so by the short stature of the crop. It is a 90 to 110 days crop. Kottu cumbu, Maruthuvellai, Arubatham vellai, Palamolai and Mottai cumbu are the strains commonly sown in rainfed lands. These are drought resisting coarse grains. In some garden lands, the mottai cumbu is also sown. Both in dry and garden lands, penning is done to manure the lands. Farm manure and green manure are also used and the land is tilled intensively to turn in the manure. The seeds are then sown. A few farmers do penning after sowing and thereafter the field is watered enabling quick germination of the seeds. Normally the farmers do not select the seeds carefully and do not dress them before sowing. They set apart a portion of the previous har-

A farm girl homebound after day's labour.

Tobacco field.



Drying of Tobacco leaves.

vest for sowing. The introduction of agricultural demonstration scheme under the Community Project had only poor success among the local ryots. After sowing the fields are inundated. Weeding is done after twenty-five to thirty days and harvesting two months after weeding. In rain fed lands also intensive ploughing is done after penning. Two ploughs known as Kar uzavhu, and Vaikasi pulithi uzavhu are given before the Adi rain. Sowing is done after rains. But along with cumbu, grams and castor oil seeds are also sown. The mochchai, a kind of gram is dropped along the furrow lines. Sowing is succeeded by another ploughing to drive in the seeds. After forty days, the field is weeded by means of another plough (*Pair uzhavu*) This is normally done after a shower. Harvest operations begin in the month of Karthigai, with cumbu reaped first. If rain is favourable successive harvest is possible.

Cholam

87. Next to cumbu, cholam occupies a large area. In all 134 acres are under cholam cultivation. It is sown in the Tamil month of Margazhi (*December - January*) in garden lands. But in manavari lands it precedes the winter rains. The common strains are vellai cholam for garden lands, and kulla vellai and ctencholam for rain-fed lands. The preliminaries, like manuring and ploughing are same as for cumbu and the weeding in garden lands is done by means of weeder. The harvest is done after two months. In rainfed lands, only a small extent is put under cholam.

Ragi

88. An extent of 92.25 acres is under ragi cultivation. It is cultivated mostly in garden lands. There are two seasons for ragi viz., the Adi pattam and the Margazhi pattam. Unlike other crops, ragi is raised first in nursery and then transplanted to main field. First a portion of the field, about five cents, is manured well and intensively ploughed before sowing. Periodical watering is done after sowing. After twenty-two days the seedlings are transferred to the main plot. After ten days the main field is watered and then left dry for sometime. Once again watering is resumed after weeding. By this time the seedlings gain ground and frequent watering is done for sixty to seventy days. When the ear-heads become ripe, the harvest is done. The ear-heads are plucked by hands, and allowed to dry for one or two days. The grain is then collected by thrashing the ear-heads.

Cash crops

89. Among cash crops gingelly is cultivated on a comparatively larger area. The total acreage under its cultivation in Fasli 1375 was 626.75 acres i e., 27.38% of the total occupied area in that fasli. Gingelly is normally raised as single crop in the Margazhi month both in garden and rainfed lands. The strain sown is the local or 'Nattu' type and improved type is not sown normally. It is an annual plant attaining a height of four to six feet with its stem angular and erect. There are difierent varieties of gingelly, some give bushy appearance and some do not. Its flowers are borne singly or in groups in the axils of the leaves. Its fruits are like capsules with tiny kernels inside.

The loamy soils of Ariyur is ideal for its growth. It is also sown on the alluvial clay and sandy soils. It is a soil exhausting crop and has to be grown in rotation.

By nature, gingelly grows well in areas like Ariyur where a warm and humid climate with a small annual rainfall of about 20" exist. Heavy rainfall usually affects its growth.

Its cultural practices consist of the preparation of ground by harrowing. Then the soil is levelled with a levelling plank. Sowing is done in Margazhi after the showers. For even distribution, the seed is mixed with soil and sown. Even the mist in the winter months and after, the farmers say, is enough for its growth. Periodic inter cultivation is also done with hand weeding implements. The farmers also do not resort to direct manuring. It is also sometimes sown as a mixed crop.

The harvest is done after three and half months and for late crops a month later. The plants are cut close to the ground and before the seed pods become completely dry. The plants are bundled and dried and the seeds are taken by inverting and shaking the bundles. This is done two or three times at an interval of about a week.

Among other cash crops, ground nut, cotton and chillies are cultivated on small extents of below twenty acres. Tobacco is also grown on nine acres on experimental basis.

Agricultural implements

90. Primitiveness is still a marked feature in the village's agricultural practices. The agricultural implements put in use are the age-old and simple ones,

Improved types of implements are rare if not unknown. A good majority still relies upon the ordinary rude wooden pattern universally employed by Indian farmers elsewhere. For transporting soil from one part to the other, they use the mattappalagai or the leveller. For covering the seed after sowing they use parambu. Some poor ryots use still a crude method of dragging a leafy branch all over the field. For interculture they use hand weeders called kalaikkothi. To sod out earth they use spades and hoes called manvetti; for cutting the crops they use sickles (*Kathir aruval*) and for felling down trees the pick axe (*kodali*), and knife (*koduval*) are used.

For baling out water, an indigenous device called kavalai drawn by bulls, as well as hand-operated lifts called picottahs are employed. Seven enterprising farmers use electric pump sets.

Thanks to the Community Development Project, twenty-five bose ploughs and two modern light levelling boards have been supplied at half cost. A sprayer has been left in the Panchayat Board's custody for the farmer's use.

Manure

91. Manure commonly employed by the local ryots consists of farm yard waste, compost and foliage gathered from trees and bushes. Cattle, goats and sheep are also penned on the fields. The dung of these animals and pigs are also collected by sweeper women and sold to the farmer. Green manure is popular. The green manure consists of the green leaves of trees like margosa, Indian portia etc., and also manure plants like avarai, erukkilai and kolinji (*wild indigo*) that grow exuberant on the village poramboke lands. Very few farmers employ improved chemical manures and other costly manures like oil cakes etc. The reason is their inability to invest on the purchase of manures. Under Block Development Project, they get chemical manures. About fifty farmers have been supplied chemical manure at half cost. Moreover, the farmers still believed that chemical manure increases the salinity of the soil. Suitable propaganda is necessary to inspire confidence in them and made them report to the benefits of these manures.

The Grama Sevak has also taken pains to preserve the farm yard manure in pits. A small subsidy of Rs. 6 is given to each of 100 such pits prepared in the village.

Cultivation account

93. A cynical dictum current among farmers is that a farmer will always be a loser if a balance sheet is prepared of his agricultural pursuits. This is mainly due to the unprofitable nature of Indian agricultural systems. The farmer toils from dawn to dusk, but reaps at the end just enough grains for the subsistence of his family only for a few months. For his existence during the remaining period, he becomes indebted. During our survey an attempt was made to study the economics of cultivation. The following cultivation account gathered from a cross section of farmers gives an idea about the nature of agriculture in the village.

Unit 1 acre
Garden land

Expenses	Rs.
9 ploughs at Rs. 5 per plough	45
Manure (Green) 150 bundles	150
Seed 10/12 vallam	25
Thazhai mithithal (ploughing in manure)	10
Parambu 2	10
Transplanting (in case of paddy and ragi)	18
Weeding	18
Manure (chemical)	35
Watering	500
Harvesting	20
Total	831

The quantum of produce ranges from 25-30 bags. If it is paddy, the return amounts to Rs. 1,200 and the net profit ranges from Rs. 300 to 400. In the case of other grains it ranges from Rs. 200 to 300.

The corresponding figures for rainfed lands are as follows:

Unit 1 acre

Expenses	Rs.
Ploughing	40
Manure	25
Seeds	5
Weeding	10
Harvesting	35
Total	115

The net profit derived from rainfed lands amounts to Rs. 150-200.

CHILLIES:	Rs.
Ploughing	22
Manures	250
Weeding	40
Making	10
Transplanting	10
Irrigation charges	300
Harvesting	70
Other expenses	15
Total	717

The return is fifty to sixty maunds or approximately, Rs. 1,400.

These figures aptly explain the poor return from agriculture. As pointed out earlier agriculture in this village is in the hands of small proprietors farming their own land. All the family members work in the field and thus save the expenditure on farm labour.

Agricultural improvement

93. The prime motive of the Community Development Project is that each village should attain self sufficiency through scientific improvement. Some progress has, of course, been achieved as far as Ariyur is concerned. But considering the improvements still necessary and yet to be achieved. the present attainments are, to say the least, negligible. This is because, the farmers of Ariyur, as their counterparts elsewhere in the State, still believe in conservative methods of cultivation. Introduction of any new method is effected only after persistent goading by the Block Officials and no voluntary effort is being made by many to avail themselves of these facilities. However, a few enlightened farmers are aware of the new methods of cultivation. The average farmer finds such scientific improvements a costly affair, very much beyond his reach.

Our investigation into this aspect reveals that within the last decade, 72 households have invested on better irrigation facilities. Nineteen households have acquired better type of cattle. Thirty-six households have brought in more land under cultivation. A total of ten households have invested on better seeds, better implements. and better manure and have used pesticides The Table No. XIX clearly indicates the number of such households.

In this connection the achievements under Block Development Projects need mention. A demonstration farm has been set up in the village to impart agricultural education to the farmers. The Panchayat Union has also taken every step to impress on the farmers the need for mechanisation of agriculture for speeding up production. As a pilot scheme, simple improved implements have been supplied to the farmers at half cost. To battle against pest and diseases a sprayer has been supplied to the village, to be lent to the farmers on payment of nominal hire charges. A few farmers also evince interest in new methods of cultivations like Japanese method.

Pests and diseases

94. Pests and diseases of the crops are the other common enemies of the farmer. In Ariyur a considerable portion of the standing crops is subject to attacks by pests and diseases every year. It has to be recorded that adequate steps are not taken for fighting these pests. The common diseases that affect the paddy crops are Blast (*Periculaaria Orizol*), a fungus disease, foot rot, stem rot or sclerotial disease and the false smut. The Blast affects the crop during all stages of growth, affected seedlings wither and die. In the adult stage, leaf spots appear with dark brown margin and greyish centre. At the advanced stage the spots become bigger and finally the leaf turns brown and wither. In its severity, the disease affects grain formation and gives poor yield. The foot rot causes great damage in the nursery resulting in the destruction of large numbers of seedlings. Even transplanted plants perish. The affected seedlings and plants become thin and pale yellow in colour, get elongated and die before flowering. It also saps the juice and makes the ear-heads empty. The stem rot causes rotting of the stem at the base. The rice bugs, jassid, and stem borer are the common nests affecting paddy crop.

Millet crops are affected by diseases like grain smut, loose smut red leaf spot and rust. The ear-head bug, grasshopper, stem borer, and sooghum mite are some of the pests that affect the crop. Ground nut crop, is affected by Tikka or leaf spot, ground nut aphid and other diseases. The catterpillar, and leaf roller are the common insects affecting it.

TABLE No XIX

Households and development activities

Community	Total No. of households	No. of households which have invested during the last ten years on — Secured: Better irrigation facilities	Better types of cattle	Better seeds	Better implements	Better manure	More land for cultivation	Use of pesticides	Other improvements	Derived benefit: Improved method of cultivation
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vellala Gounder	276	67*	18	2	1	7	35	4	13	2
Chakkiliyan	64	2	...	...	...	...	...	...	...	...
Paraiyan	13	1	...	...	...	...	...	...	...	...
Nadar	11	...	...	...	...	...	1	...	...	...
Vannan	8	...	...	...	...	...	...	...	...	...
Koli Pandaram	7	1	...	...	...	...	...	...	...	...
Asari	6	...	...	...	...	...	...	...	...	...
Navithan	5	...	...	...	...	...	...	...	...	...
Chettiar	4	1	1	...	...	...	...	...	...	...
Kuravar	5	...	...	...	...	...	...	...	...	...
Konar	1	...	...	...	...	...	...	...	...	...
Naicker	1	...	...	...	...	...	...	...	...	...
Kulalar	1	...	...	...	...	...	...	...	...	...
Brahmin	1	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	1	...	...	...	...	...	...	...	...	...
Total	404	72	19	2	1	7	36	4	13	2

*Out of the 67 households 10 households have dug wells, and one household fixed pump (diesel).

Most of these diseases appear when dry conditions prevail. But the measures adopted by the farmers to control this menace yield very poor results. While the majority of them resort to indigenous measures like spraying of ash, a few among them resort to spraying of pesticides. Some try to prevent the pests in advance by sowing certain types of strains which resist the pests. On the whole, it should be recorded that adequate measures are not taken either for the prevention or the cure of such maladies befalling the crops. Most of them accept this misfortune as a decree of destiny.

In addition to the pests and diseases, the crop is also subjected to the attack of invading birds. The millet crops especially are affected by birds during the ear-head stage. At this time, the farmers construct temporary platforms in the fields and drive away the birds by means of catapults. A few also put 'scare crows' to drive them away.

Agricultural ceremonies

95. The religious bias of the farmer is explicit in every aspect of his life, not to mention his agricultural practices. The cultivational operations in the beginning of the season, start with worship and prayers to the 'Mallandavar' the guardian gin of the fields. In the same way, water baling, ploughing etc., all begin with worship. Sowing is done on an auspicious day at a propitious moment. Steps are taken to avert bad omens. On the harvest day, a token wisp of crop is cut and placed before a triangular mould of clay representing the deity and worship is done in the traditional way by splitting coconut and waving camphor around it. The following day the field is harvested. When cumbu is harvested, the stalk with the grain is heaped over a small stone representing 'Mallandavar'. The belief is if the grain is offered to this guardian deity, the yield will be good. There is also a thanks-giving offering to the village deities after every harvest. Each farmer earmarks a portion of the produce for this purpose, which is cooked and offered. The Pongal festival is the largest thanks-giving festival celebrated by farmers and others throughout the State.

Livestock

96. In Ariyur one comes across a large number of bullocks, used for ploughing and draught purposes. Bullocks are also used in connection with transport of men and agricultural and commercial goods. The following table gives the bovine population during our survey.

As described earlier, the local bullocks are of different breeds viz., the nattu (ordinary) bullocks, Mottai, Kangeyam, Malai and so on. The region around Ariyur is famous for bullocks and the farmers are proud that their cattle find a good market in other districts. The Kangeyam breed in particular which is well known for its elegant appearance and excellent labour, is in great demand. The import breed is the 'Malai' bullocks from Coimbatore and Salem districts. Though elegant in appearance, they are not swift and strong as the Kangeyam breed. These are mainly used for draught purposes.

The local cows are also of poor type with low milk yielding capacity. Goats and sheep are found in considerable numbers. The sheep are of two kinds viz., the Chemmary and the Mecheri. These are mainly bred for flesh and leather purposes. Among goats Velladu is common. Some pigs are reared by the Chakkiliyans and Paraiyans. There are other animals as well.

Poultry rearing is widely prevalent and each household rears one or two birds. But poultry farming as such is not found. The fowls are of country origin, and no inclination is observed among the villagers to improve them.

Though the cattle in this region have a good local market, there is still scope for improvement. Most of the cattle look weak, especially during the dry season. The non-availability of adequate pasture grounds, other than the poramboke lands, where seasonal grasses grow during rainy season, and under-nourishment are causes for the under-development of animal husbandry. Under the Community Development Project a Key Village Centre has been opened in Paramathi, and a few interested farmers utilise the stud bulls kept at this centre. The common diseases affecting the local cattle are the rinderpest, and the mouth and leg diseases. Poultry is often affected by white cholera. A Veterinary dispensary is available at Paramathi. But, the local farmers take their ailing animals to this dispensary only after all their indigenous treatments fail.

Agricultural marketing

97. There is no regular and established marketing of the agricultural produce. Many farmers sell their

TABLE No. XX

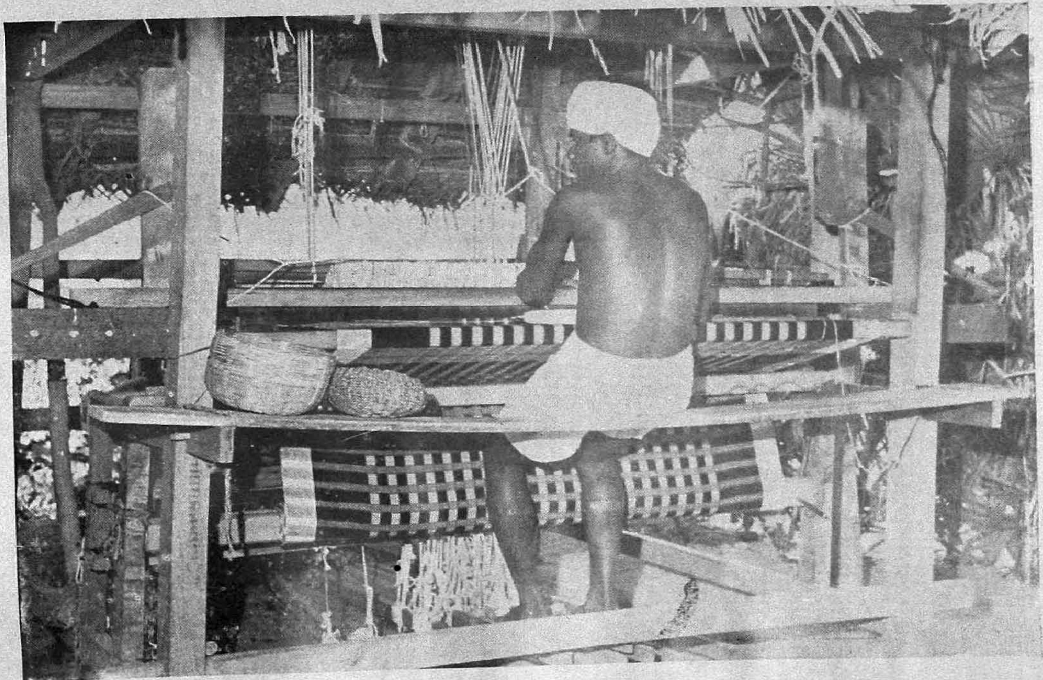
Livestock statistics

Caste/Tribe/ Community	Cows		Bullock		Goat		Pig		Buffalo		Ass		Sheep	
	No. of horse-hold owning	Total No.	No. of house-hold owning	Total No.	No. of house-hold owning	Total No.	No. of house-hold owning	Total No.	No. of house-hold owning	Total No.	No. of house-hold owning	Total No.	No. of families rearing fish	No. of families selling fish
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vellala Gounder	215	585	123	229	133	305	...	...	51	61	...	...	188	1,905
Chakkiliyan	3	6	1	1	11	15	10	11	13	15	...	...	2	11
Paraiyan	...	...	...	...	2	2	...	...	1	1	...	...	...	...
Nadar	1	2	...	...	4	6	1	1	1	1	...	...	1	2
Vannan	...	...	...	...	...	...	...	...	...	...	3	13	...	...
Koil Pandaram	2	5	1	2	...	...	...	...	3	3	...	...	1	6
Asari	1	1	...	...	...	...	...	...	1	1	...	...	1	2
Navithan	...	...	...	...	1	1	...	...	3	3	...	...	...	...
Kuravar	...	...	...	...	...	...	1	1	1	1	...	...	...	...
Chettiar	3	5	1	2	1	1	...	...	...	...	...	...	...	...
Konar	...	...	...	...	...	...	...	...	1	1	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kulalar	...	...	...	...	...	...	...	...	1	1	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Chakkiliyan	...	...	...	...	...	...	...	...	1	1	...	...	...	...
Total	225	604	126	234	152	330	12	13	77	89	3	13	193	1,926

A profile of the Frame Loom used in weaving carpets and bed sheets.

Dressing the cotton.

Weaving : Winding the yarn on bobbins.



Weaving : A weaver in Velayuthampalayam hamlet.

A small Hand - loom Weaving Factory in Nallachellipalayam hamlet.

produce in the nearby shandies, as and when they require cash, while a few others sell them to the visiting middle men from places like Kangeyam and Vellaikoil. Our survey reveals, that surplus produce is available only with 79.75% of the total farming households. Among surplus producers, 61 61% sell them in nearby shandies, 35.35% to visiting middle men and rest follow no set pattern. Normally, the local farmers cart their produce to Karur market, sell it and buy their other requirements there. Some dispose it to the visiting middle men at the threshing ground itself. In the case of the latter, the exploitation by the middle men is more. Normally these middle men advance loans to the farmers and get the produce at a price fixed long before the harvest unmindful of the current market price. They are forced to do this as money is required immediately after harvest to pay the farm hands their dues to repay their old debts and settle their other accounts. The shortage of storing facilities is another reason which prompts the farmer to dispose of the grains immediately after harvest.

Weaving

98. This subsidiary but popular industry employs eighty seven persons, twenty seven of whom are engaged in actual weaving, and the others in spinning. The spinners include those who spin on Ambar Charka introduced under the Khadi Development Scheme. Spinning by Kisan and Ambar Charka is a profitable subsidiary industry in Ariyur and a considerable number of young girls are engaged in it. The Charkas and the refined cotton are made available to them through the Kadhi Board at Vellakkoil and the Panchayat Union at Paramathi. Arrangements have also been made to collect the yarn every week after payment of wages. In addition to this, the Khadi Board supplies them Khadar at subsidised rates on festive occasions. The income from this is not lucrative. The full time spinner gets about Rs. 15 to 20 per month. Two units, each consisting of more than eight looms, and a few other looms individually owned by some households, operate in the village. Most of these are frame looms, weaving bedspreads and pillow cases. Exquisite craftsmanship is necessary for this weaving. The intricate designs arranged neatly to conform to the commercial taste have secured these articles great demand from various places throughout the State and even far off. Many single loom holders are hired on a contract basis by the exporters of Karur Town. They supply yarn and get the finished product on payment of wages at a fixed piece rate. Two units, one at Nallachelli Palayam, and the other at Chinnamuthan Palayam do weaving by themselves. They procure the yarn themselves, and sell the products to the Handloom Co-operative Society at Karur.

On an average, a skilled weaver gets about Rs. 4 to 5 per day during the peak season. The semi-skilled in the trade get much less.

The weaving processes are the same as those adopted anywhere in the State, and no form of mechanisation, even in its crudest form is resorted to in this industry.

Mat weaving

99. Mat weaving is carried on by four households of Scheduled Castes, as their main occupation. The 'Korai' grass required for mat weaving is obtained from Karur. The aloe used as warp is obtained locally from the hedge plant (Kathalai). Mats woven here are of the ordinary coarse type. It is a good substitute for carpet, and is purchased both by the rich as well as the poor. This industry in Ariyur is run on a small scale with some financial help from the Panchyat Union. A mat costs about Re. 1 and the weaver gets about 50 naye paise as profit. The manufacturer himself takes it to the weekly shandies at Paramathi or Dharapuram for sale.

Tanning

100. Since 1960, a Small Scale Tannery is functioning in Chinnamuthanpalayam hamlet of this village. It attends to the tanning of the skins of cows, bulls, sheep and goats. The tannery employs three persons. This was started, by two Chakkiliyan households, who were aided by the Panchayat Union. The union has provided a tanning shed which was constructed at a cost of Rs. 7,500. This tools required for the industry were also purchased and supplied by the union. In addition, a small loan of Rs. 500 was also given to each of the two households, to be repaid in five annual instalments. The raw skin required for the industry is collected by the Chakkiliyans themselves.

The tanning process adopted by the local Chakkiliyans is indigenous and simple. The skins are soaked in Chunnam water for a week, the hair is then scraped off and the skins returned to the mixture for another five days. Then they are changed to a solution of avaram (*Cassia auriculeta*) for a week, cleaned and returned to the solution for another week. Finally

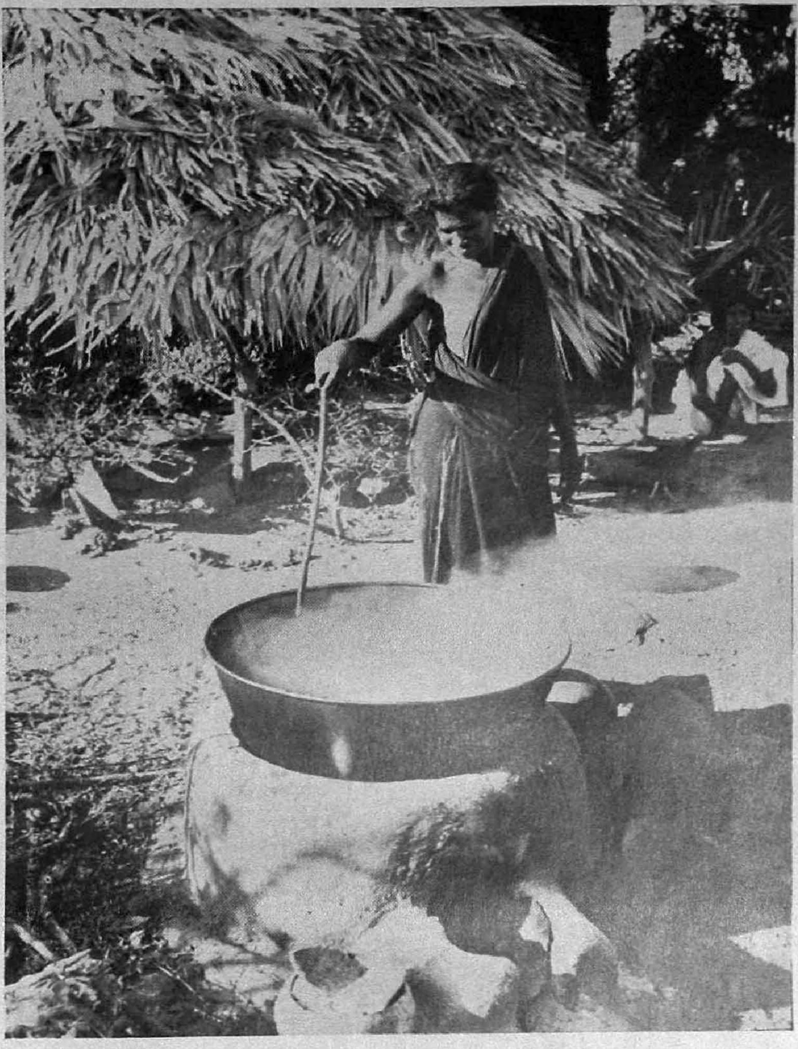
TABLE No. XXI

Community	Total No. of house-holds	Lands held: No land	Hereditarily	Acquired	Hereditary & acquired	Government inam	Taken on lease	Not stated	Surplus pro-duce	No surplus	Surplus sold to: Shandies	Middle man who visits the village	Shandi & middleman	Not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vellala Gounder	276	41	199	5	25	...	6	...	193	42	118	69	6	...
Chakkiliyan	64	61	1	2	...	...	...	...	2	1	1	...	...	1
Paraiyan	13	12	...	...	...	1	...	...	...	...	...	...	...	...
Nadar	11	10	...	...	...	...	...	1	...	1	...	...	...	...
Vannan	8	8	...	...	...	...	...	...	...	...	...	...	...	...
Koil Pandaram	7	4	3	...	...	...	...	...	2	1	2	...	...	...
Asari	6	6	...	...	...	...	...	...	...	...	...	...	...	...
Navithan	5	5	...	...	...	...	...	...	...	...	...	...	...	...
Kuravar	5	5	...	...	...	...	...	...	...	...	...	...	...	...
Chettiar	4	2	2	...	...	...	...	...	2	...	1	1	...	...
Konar	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Kulalar	1	...	1	...	...	...	...	...	...	1	...	...	...	...
Brahmin	1	...	1*	...	...	...	...	...	...	1	...	...	...	...
Christian Chakkiliyan	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Total	404	157	207	7	25	1	6	1	199	48	122	70	6	1

* Koil Manyam

A Neera tapper on the Palmyra tree.

Filtered Neera is boiled to make palm jaggery.



Jaggery making : Boiling the plam juice (Neera)

A scene at the Nadars' hutments.

they are soaked in a solution of gall-nut for two days, smeared with gingelly oil and scraped with a metal plate to make them soft. The finished products are sold at Karur, Vallakoil and Dharapuram to the exporters of hides and skins. These hides are used for shoe making, picottah bags, water buckets, saddles etc.

Other Industries

101. Palmyrah tapping and basket making are other traditional occupations pursued by Nadars and Kuravars. About ten households of Nadars are engaged in tapping and jaggery making. Men do the tapping of the sweet juice ' Neera ', while the women-folk prepare jaggery out of it. The tapping capacity of an able bodied and skilled worker is about fifty trees a day. The workers take the trees on lease, and share the produce with the owner on 2/3 and 1/3 basis. As in the case of the agriculturists, the middlemen take away the major profits of the tappers also. They advance money to the tappers and collect the jaggery at price already fixed. After meeting the demand of the money lenders, surplus, if any, is sold at the weekly shandies.

Eight Vellala households act as village money lenders and derive a profit ranging from Rs. 15 to 100 depending on the affluence of the money lender. Two households run tea shops, and one pursue milk business. Two other families do cattle business. One household does no business. Four Chettiar households run grocery shops. A Pandaram household supplies eating leaves to the Caste Hindus and get a remuneration in kind during harvest. A Kurava family makes a living out of basket selling. The following table gives an idea of the type of business pursued by various communities in the village.

TABLE No. XXII

Trade or business

Community	Money lending				Mat selling				Tea stall				Cattle business			
	No. of households	Commodities	Source of finance	Average income	No. of households	Commodities	Source of finance	Average income	No. of households	Commodities	Source of finance	Average income	No. of households	Commodities	Source of finance	Average income
Vellala	8	Money	Own	Rs. 100 (3) Rs. 50 (2) Rs. 20 (2) Rs. 15	1	Mat		Rs. 15	2	...	...	Rs. 15	1	Milk	...	Rs. 15

Community	Milk business				Leaf business				Basket selling				Grocery			
	No. of households	Commodities	Source of finance	Average income	No. of households	Commodities	Source of finance	Average income	No. of households	Commodities	Source of finance	Average income	No. of households	Commodities	Source of finance	Average income
Vellala (Contd.)	2	Sheep	...	Rs. 30 Rs. 20												
Koil Pandaram					1	Leaf	...	Rs. 15								
Kuravar									1	Basket	...	Rs. 30				
Chettiar													3	Miscellaneous articles	...	Rs. 40 Rs. 60 Rs. 20 Rs. 70

Income levels

102. The foregoing analysis on occupational structure brings out two facts. Firstly, the village economy is predominated by agriculture, which by itself is below subsistence level. Secondly, apart from a few independent occupations like weaving, tanning, tapping etc., the entire local population is indirectly dependent on agriculture. Any set-back in agriculture will also have serious repercussions on all occupations. The following table indicates the income derived from various sources and its distribution among the different groups.

TABLE No. XXIII

Monthly income of households of occupations

Community	Occupation of the head of household	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vellala Gounder	Cultivation	11	128	39	23	13
	Agricultural labourer	10	11	1	...	...
	General cooly	2	8	...	...	...
	Spinning	5	4	...	...	...
	Weaving	...	2	...	1	...
	Lease cultivation	...	2	...	1	...
	Pawn broker	1	1	...	...	1
	Cattle business	...	2	...	...	...
	Mason	...	1	1	...	...
	Tea stall	...	1	1	...	...
	Cart driving	...	1	...	...	...
	Rent receiver	...	1	...	...	...
	Dependant	...	3	...	...	...
	Beggar (1 H.H)	...	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Chakkiliyan	Agricultural laboure	20	13	1	1	...
	Shoe maker	...	19	2		...
	Tanning	...	...	1	...	1
	General cooly	1	...	...	...	...
	Spinning	1	.	...	...	...
	Beggar (4 H.H)	...	...	..	...	...
Paraiyan	Mat weaving	...	1	1	...	...
	Agricultural labourer	2	2	...	..	...
	Thalayari	...	1	1	...	...
	Vettiyan	...	...	2	...	...
	General cooly	...	1	1	...	...
	Beggar (1 H.H)	...	...	...	...	...
Nadar	Tapping of palmyra juice and making jaggery	...	7	1	1	...
	Weaving	...	1	...	...	...
	Lime kiln worker	1	...	...	...	...
Vannan	Dhoby	..	7	1	...	...
Koil Pandaram	Religious worker	...	2	...	...	...
	Agricultural labourer	...	1	1	...	...
	Leaf stitching	1	...	...	...	...
	Cultivation	...	...	1	...	...
	Leaf Business	1	...	...	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Asari	Carpenter	...	3	...	...	...
	Goldsmith	...	...	1	...	...
	Blacksmith	...	1	...	...	...
	Spinning	1	...	...	...	...
Navithan	Barber	...	4	1	...	...
Kuravar	Basket making	...	4	1	...	...
Chettiar	Provision (grocery) shop	1	...	3	...	...
Konar	General labourer	1	...	...	...	...
Naicker	General labourer	...	1	...	...	...
Kulalar	Pot making	...	...	1	...	...
Brahmin	Purohit	...	1	...	...	...
Christian Chakkiliyan	Agricultural labourer	...	1	...	...	...
Village Total	Cultivation	11	128	40	23	13
	Agricultural labourer	32	28	3	1	...
	General cooly	4	10	1	...	...
	Spinning	7	4	...	...	...
	Shoe maker	...	19	2	...	...
	Tapping (Palmyrah)	...	7	1	1	...
	Dhoby	...	7	1	...	...
	Barber	...	4	1	...	...
	Basket making	...	4	1	...	...
	Provision store	1	...	3	...	...
	Lease cultivation	...	2	...	1	...
	Weaving	...	3	...	1	...
	Pawn broker	1	1	...	...	1
	Carpenter	...	3	...	...	...
	Cattle business	...	2	...	...	...
	Mason	...	1	1	...	...

TABLE No. XXIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Village Total	Tea stall	...	1	1	...	...
(Contd.)	Tanning	...	...	1	...	1
	Mat weaving	...	1	1	...	...
	Thalayari	...	1	1	...	...
	Vettiyan	...	...	2	...	...
	Religious worker	...	3	...	...	...
	Cart driving	...	1	...	...	...
	Lime kiln worker	1	..	...	...	...
	Leaf business	1	...	...	...	...
	Leaf stitching	1	...	...	...	...
	Goldsmtih	...	...	1	...	...
	Blacksmith	...	1	...	...	...
	Pot making	...	...	1	...	...
	Rent receiver	...	1	...	...	...
	Dependant	...	3	...	...	...
	Beggar (6 H.H)	...	...	...	...	...
	Total	59	235	62	27	15

It will be evident from the above figures that quite a large majority, as much as 72.77% earn below Rs. 50 per month. They cover the small landholders, agricultural wage earners and other manual and service workers, who directly or indirectly depend on agriculture for their survival. The middle sector i.e., those earning between Rs. 51-100 constitute 22.03% and the affluent, earning above Rs. 101 constitute 3.71%. Both these two groups cover owner cultivators, a few well-to-do tappers, and some service workers.

From an analysis of the income level of various occupational groups, it will be observed that cultivators are found in all income groups-low, middle, and high. There are eleven households of farmers earning below Rs. 25 per mensem. The majority of cultivators i.e., 65.64% earn Rs. 26-50 p.m. Of the remaining, 20.57% earn Rs. 51-75 p.m; 11.79% Rs. 76-100 p.m. and 6.67% above Rs. 101 p.m. Among agricultural labourers, all except a negligible proportion fall under low income groups. As much as 50% earn below Rs. 25 and 43.75% Rs 26-50. A small proportion of 4.69% falls under lower middle income group (i.e., Rs. 51-75) and a solitary household earns Rs. 76-100. None among them earns above Rs. 101. Along with agricultural labourers, the other manual labourers, tappers, shoe makers and service workers like barber dhoby and others constitute the low income groups.

Income levels of communities

103. Vellala Gounders dominate in high income groups. Fourteen out of the fifteen households earning above Rs. 101, belong to this community. The other one is a Chakkiliyan running the tannery in the village. Vellala Gounders number high among lower middle and middle classes also. 92·59% of those earning Rs. 76-100, belong to this community, the rest being two, one Chakkiliyan household of agricultural labour and a Nadar household engaged as tappers. 67.74% of the lower middle class (i.e., those earning Rs. 51-75) are Vellala Gounders. Even in the low income groups, the proportion of Vellala Gounders is high. This section consists mainly of petty cultivators, agricultural and general coolies, miscellaneous workers like masons, shepherds, cart drivers, weavers, part-time workers like spinners, and others. There are also three dependants who receive a small income of Rs. 26-50 from their relatives.

Among Chakkiliyans, 36.67% earn less than Rs. 25, 53.33% earns Rs. 26.50% and 6.67% earns Rs. 51-75. Only two households earn above Rs. 75 a month. Among other communities none except a Nadar tapper earns above Rs. 75 a month. The following statement gives the percentage composition of the various income groups among different communities.

Communities	Rs. 25 or less %	Rs. 26 to 50 %	Rs. 51 to 75 %	Rs. 76 to 100 %	Rs. 101 & above %
Vellala Gounder	10·55	60·00	15·27	9·09	5·09
Chakkiliyan	36·67	53·33	6·67	1·67	1·67
Paraiyan	16·67	41·67	41·67	—	—
Nadar	9·09	72·73	9·09	9·09	...
Dhoby	...	87·50	12·50	...	...
Koil Pandaram	28·57	42·86	28·57	—	...
Asari	16·67	66·67	16·67	...	...
Others	10·53	57·87	31·58	...	...

Expenditure pattern

104. The expenditure pattern of different occupational groups is summarised in Table No. XXIV

Food

105. The proportion spent on food ranges from a minimum of 71.43% by pawn broker households to a maximum of 92·31% by a potter household. Almost all occupational groups spend more than three-fourth of their income on food alone.

Clothing

106. Next to food, clothing assumes greater proportion, ranging from 5.88% as the minimum spent by a lime kiln worker to 20·62% as maximum spent by a dependent household getting money from his relatives outside the village. The average expenditure on clothing is so meagre that clothing is highly substandard. Our survey reveals that a cultivator household spends, on an average, Rs. 7.47 per month for clothing. The labourer section spends much less. An agricultural labourer spends Rs. 3.42 p.m. But expenditure on clothing is not a monthly recurrence, and mostly the family members buy their clothes during the village festival or other popular festivals like Deepavali and Pongal.

Other items

107. The percentage of expenditure by different occupational groups on luxuries ranges from 0.77% to 6.88%. The average amount spent on it varies from Rs 0.50 to Rs. 3.00 per month. The occasional visit to cinema theatres, and towns, and the little pleasure they get in smoking and chewing, can be deemed as the only luxuries available to the villagers. Among these, the latter is more common than visiting cinema theatres or towns. The nearest cinema theatres are situated 5 miles away and normally only the youngsters take the pain of walking to see films. The elders are content to witness the seasonal street dramas conducted during village festivals.

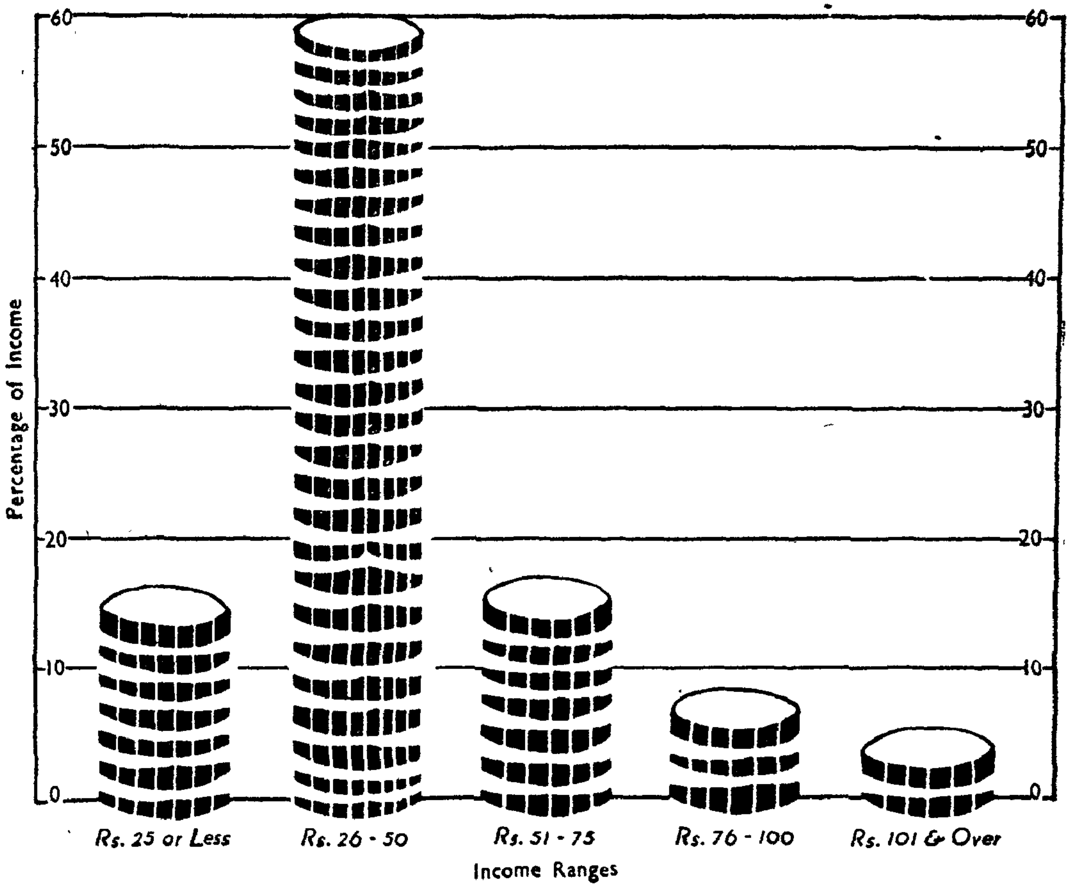
Expenditure on fuel is not much since, most of the villagers use, as firewood, the shrubbies and waste plants as well as the hedge plants that grow profusely all round the village. They use dried cow-dung also for this purpose.

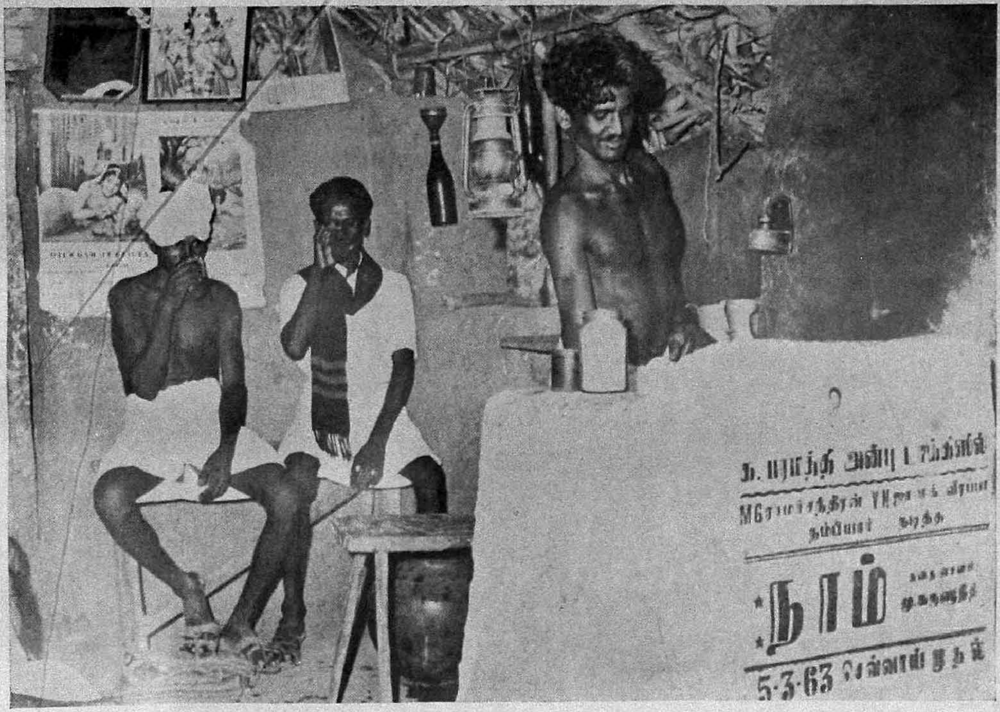
Expenditure on marriage

108. Our investigation reveals, that out of 278 families, who have so far incurred expenses on marriage, only 66·55% have spent less than Rs. 400. About 22·66% spent Rs. 401-600, 14·39% Rs 601-800, and 19·42% Rs 801-1,000. A small proportion has spent more than Rs. 1,001 and they account for 10 07%

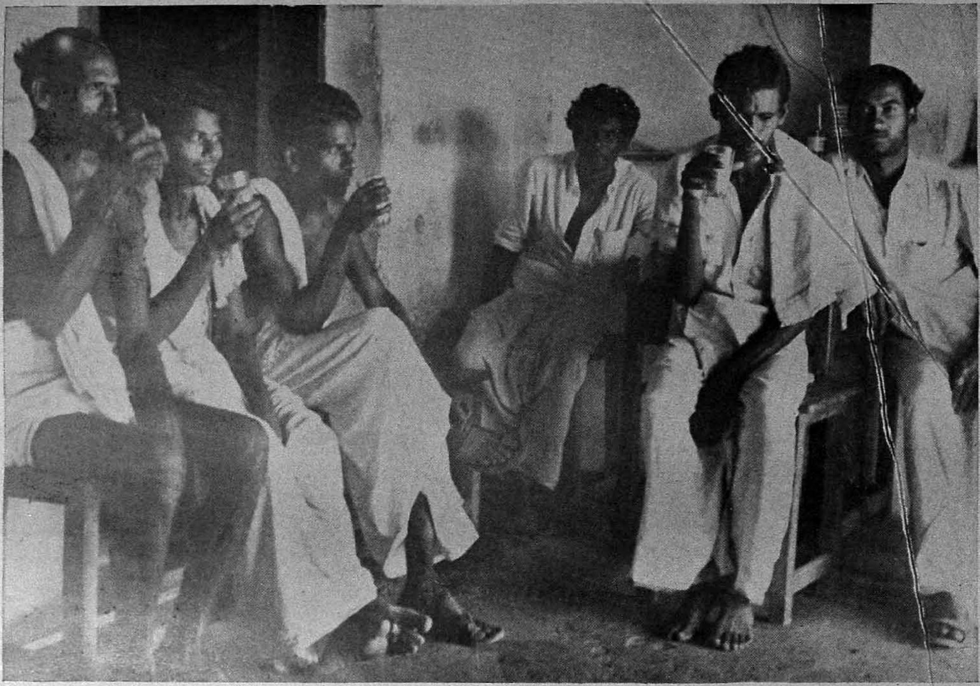
It is pitiable to note that even low income earners spent lavishly on these occasions. Among those who spent more than Rs. 400, 69 19% are low income earners (below Rs 50 per month). A considerable number of families earning below Rs. 50 per month spend as much as Rs. 800 and even more on such occasions. For example, among those who spent Rs. 801-1,000 for a marriage, 57.41% earn below Rs. 50. Similarly, among those who spent more than Rs. 1,001 for a marriage, 41.86% are low-income earners.

INCOME PATTERN





The village Tea shop.



Any time is tea time when company obtains - the village Tea shop.

TABLE No. XXIV

Average monthly expenditure per household by income groups

Occupation	Items of expenditure	All households			Average expenditure and number of households with a monthly income of									
					Rs. 25 or less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and over	
		No. of households	Expenditure per household	Percentage of expenditure on food/miscellaneous items	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. np.			Rs. np.		Rs. np.		Rs. np.		Rs. np.		Rs. np.
Cultivation	Food	215	42·09	76·54	11	22·45	128	33·88	40	49·75	23	58·70	13	86·54
	Education	14	8·07	0·96	...	...	6	5·33	2	3·50	4	4·75	2	27·50
	Clothing	215	7·47	13·58	11	33·91	128	5·16	40	9·13	23	12·74	13	18·77
	Fuel	215	1·93	3·51	11	1·14	128	1·48	40	1·88	23	2·34	13	6·46
	Luxuries	198	2·93	4·89	8	1·31	118	2·17	38	3·40	21	4·05	13	7·54
	Interest	4	15·50	0·52	...	...	...	...	1	2·00	2	15·00	1	30·00
Agricultural labourer	Food	64	26·63	83·22	32	19·21	28	30·50	3	50·00	1	85·00	...	...
	Education	4	4·75	0·93	...	...	3	5·66	...	...	1	2·00	...	...
	Clothing	63	3·42	10·53	31	2·53	28	3·68	3	7·33	1	12·00	...	...
	Fuel	57	1·05	2·93	26	0·88	27	1·15	3	1·66	1	1·00	...	...
	Luxuries	34	1·44	2·39	13	1·07	18	1·50	3	2·66	...	...	...	...
Shoe worker	Food	21	35·28	84·78	...	...	19	34·79	2	40·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	21	3·57	8·58	...	...	19	3·42	2	5·00	...	...	...	...
	Fuel	19	1·36	2·98	...	...	17	1·35	2	1·50	...	...	...	...
	Luxuries	15	2·13	3·66	...	...	13	2·00	2	3·00	...	...	...	...
General cooly	Food	15	28·46	81·26	4	13·50	10	32·50	1	48·00	...	...	...	...
	Education	1	5·00	0·95	...	...	...	...	1	5·00	...	...	...	...
	Clothing	15	4·03	11·51	4	1·62	10	5·10	1	3·00	...	...	...	...
	Fuel	15	1·10	3·14	4	0·75	10	1·25	1	1·00	...	...	...	...
	Luxuries	13	1·26	3·14	2	0·75	10	1·30	2	2·00	...	...	...	...

TABLE No. XXIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. np.			Rs. np.		Rs. np.		Rs. np.		Rs. np.		Rs. np.
Spinning	Food	11	22·00	78·06	7	18·14	4	28·75	...	...	...	...	...	...
	Education	2	3·50	2·26	...	...	2	3·50	...	...	...	...	...	...
	Clothing	11	3·27	11·61	7	2·85	4	4·00	...	...	...	...	...	...
	Fuel	11	0·95	3·39	7	0·78	4	1·25	...	...	...	...	...	...
	Luxuries	11	1·32	4·68	7	0·93	4	2·00	...	...	...	...	...	...
Palmyra jaggery making	Food	9	35·77	77·78	...	...	7	29·57	1	50·00	1	65.00	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	9	6·00	13·04	...	...	7	4·85	1	10·00	1	10.00	...	...
	Fuel	9	1·55	3·38	...	...	7	1·28	1	2·00	1	3.00	...	...
	Luxuries	9	2·60	5·80	...	...	7	2·00	1	5·00	1	5.00	...	...
Dhoby	Food	8	35·63	83·58	...	...	7	33·57	1	50·00	...	...	...	...
	Education	1	2·00	0·59	...	...	1	2·00	...	...	...	...	...	...
	Clothing	8	4·88	11·43	...	...	7	3·28	1	16·00	...	...	...	...
	Fuel	8	1·00	2·35	...	...	7	1·00	1	1·00	...	...	...	...
	Luxuries	6	1·16	2·05	...	...	6	1·16	...	...	...	...	...	...
Basket making	Food	5	33·00	78·57	...	...	4	28·75	1	50·00	...	...	...	...
	Education	2	2·00	1·90	...	...	2	2·00	...	...	...	...	...	...
	Clothing	5	5·40	12·86	...	...	4	5·50	1	5·00	...	...	...	...
	Fuel	5	1·20	2·86	...	...	4	1·00	1	2·00	...	...	...	...
	Luxuries	5	1·60	3·81	...	...	4	1·25	1	3·00	...	...	...	...
Barber	Food	5	35·00	80·28	...	...	4	32·50	1	45·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	5	4·40	10·09	...	...	4	3·00	1	10·00	...	...	...	...
	Fuel	5	1·20	2·75	...	...	4	1·25	1	1·00	...	...	...	...
	Luxuries	5	3·00	6·88	...	...	4	1·25	1	10·00	...	...	...	...

TABLE No. XXIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. nP.			Rs nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
Weaving	Food	4	38·75	74·51	...	...	3	30·00	...	...	1	65·00	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	.
	Clothing	4	8·50	16·35	...	...	3	7·33	...	...	1	12·00	...	...
	Fuel	4	2·00	3·85	...	...	3	2·00	...	...	1	2·00	...	...
	Luxuries	4	2·75	5·29	...	...	3	3·33	...	...	1	1·00	...	...
Grocery shop (Provision store)	Food	4	46·25	71·71	1	40·00	...	...	3	48·33	...	...	...	...
	Education	1	2·00	0·77	1	2·00	...	...	...	...	...	...	...	...
	Clothing	4	12·50	19·38	1	15·00	...	...	3	11·67	...	..	...	...
	Fuel	4	2·25	3·49	1	2·00	...	...	3	2·33	...	...	...	...
	Luxuries	4	3·00	4·65	1	2·00	...	...	3	3·33	...	...	...	...
Lease cultivation	Food	3	36·66	75·34	...	...	2	35·00	...	...	1	40·00	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	3	8·33	17·12	...	...	2	10·00	...	...	1	5·00	...	...
	Fuel	3	1·33	2·74	...	...	2	1·50	...	...	1	1·00	...	...
	Luxuries	3	2·33	4·80	...	.	2	2·50	...	.	1	2·00	...	...
Carpenter	Food	3	28·33	83·34	..	...	3	28·33	...	...	...	...	...	...
	Education	1	2·00	1·96	...	...	1	2·00	...	...	...	...	...	...
	Clothing	3	3·33	9·80	..	...	3	3·33	...	...	...	...	...	...
	Fuel	3	1·33	3·92	...	...	3	1·33	...	...	...	...	...	...
	Luxuries	1	1·00	0·98	...	...	1	1·00	...	...	...	...	...	...
Religious worker	Food	3	31·00	86·91	...	...	3	31·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	3	2·67	7·48	...	...	3	2·67	...	...	...	...	...	...
	Fuel	3	1·33	3·74	...	...	3	1·33	...	...	...	...	...	...

TABLE No. XXIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	12)	13)	(14)	(15)
			Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
Pawn broker	Food	3	23·33	71·43	1	20·00	1	20 00	...	...	...	...	1	30·00
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	3	5·67	17·35	1	8·00	1	4·00	...	...	...	...	1	5·00
	Fuel	3	1·67	5·10	1	1·00	1	2·00	...	...	...	...	1	2·00
	Luxuries	3	2·00	6·12	1	1·00	1	2·00	...	..	...	...	1	3·00
Mat weaving	Food	2	45·00	81·82	...	...	1	45·00	1	45·00	...	...	...	...
	Education	1	3·00	2·73	...	...	1	3·00	...	...	...	...	...	...
	Clothing	2	5·00	9.09	...	...	1	5·00	1	5·00	...	...	...	...
	Fuel	2	1·00	1·82	...	...	1	1·00	1	1·00	...	...	...	...
	Luxuries	2	2·50	4·54	...	..	1	2·00	1	3·00	...	...	...	...
Tea stall	Food	2	40·00	78·43	...	...	1	30·00	1	50·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	5·50	10·79	...	...	1	6·00	1	5·00	...	...	...	...
	Fuel	2	2·00	3·92	...	...	1	2·00	1	2·00	...	...	...	...
	Luxuries	2	3·50	6·86	...	...	1	2·00	1	0	...			...
Tanning	Food	2	67·50	82·82	...	...	...	...	1	45·00	...	...	1	90·00
	Education	...	...	...	...	...	...	...	..	...	...	...	...	...
	Clothing	2	7·50	9·20	...	...	...	...	1	5·00	...	...	1	10·00
	Fuel	2	3·00	3·68	...	...	...	...	1	3·00	...	.	1	3·00
	Luxuries	2	3·50	4·30	...	...	...	...	1	2·00	...	...	1	5·00
Cattle business	Food	2	32·50	81·25	...	...	2	32·50	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	4·50	11·25	...	...	2	4·50	...	...	...	...	...	...
	Fuel	2	1·50	3·75	...	...	2	1·50	...	...	...	...	...	...
	Luxuries	2	1·50	3·75	...	...	2	1·50	...	...	...	...	...	...

TABLE No. XXIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
Mason	Food	2	35·00	77·78	...	...	1	35·00	1	35·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	5·00	11·11	...	...	1	5·00	1	5·00	...	...	...	...
	Fuel	2	2·00	4·44	...	...	1	2·00	1	2·00	...	...	...	...
	Luxuries	2	3·00	6·67	...	...	1	3·00	1	3·00	...	...	...	...
Thalayari	Food	2	32·50	84·41	...	...	1	30·00	1	35·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	3·00	7·80	...	...	1	3·00	1	3·00	...	...	...	...
	Fuel	2	1·00	2·60	...	...	1	1·00	1	1·00	...	...	...	...
	Luxuries	2	2·00	5·19	...	...	1	2·00	1	2·00	...	...	...	...
Vettiyan	Food	2	45·00	78·95	...	...	...	...	2	45·00	...	...	...	...
	Education	1	5·00	4·39	...	...	...	...	1	5·00	...	...	...	...
	Clothing	2	5·00	8·77	...	...	...	...	2	5·00	...	...	...	...
	Fuel	2	1·50	2·63	...	...	...	...	2	1·50	...	...	...	...
	Luxuries	2	3·00	5·26	...	...	...	...	2	3·00	...	...	...	...
Cart driving	Food	1	35·00	79·55	...	...	1	35·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	3·00	6·82	...	...	1	3·00	...	...	...	...	...	...
	Fuel	1	1·00	2·27	...	...	1	1·00	...	...	...	...	...	...
	Luxuries	1	5·00	11·36	...	...	1	5·00	...	...	...	...	...	...
Leaf stitching	Food	1	25·00	80·64	1	25·00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	3·00	9·68	1	3·00	...	...	...	...	...	...	...	...
	Fuel	1	1·00	3·23	1	1·00	...	...	...	...	...	...	...	...
	Luxuries	1	2·00	6·45	1	2·00	...	...	...	...	...	...	...	...

TABLE No. XXIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
Pottery	Food	1	60·00	92·31	...	...	...	...	1	60·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	4·00	6·15	...	...	...	...	1	4·00	...	...	...	...
	Fuel	1	0·50	0·77	...	...	...	...	1	0·50	...	...	...	...
	Luxuries	1	0·50	0.77	...	...	...	...	1	0·50	...	...	...	...
Goldsmith	Food	1	45·00	81·82	..	...	...	...	1	45·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	5·00	9·09	...	...	...	...	1	5·00	...	...	...	...
	Fuel	1	2·00	3·64	...	...	...	...	1	2·00	...	...	...	...
	Luxuries	1	3·00	5·45	...	...	...	...	1	3·00	...	...	...	...
Blacksmith	Food	1	35·00	77·78	...	...	1	35·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	5·00	11·11	...	...	1	5·00	...	...	...	...	...	...
	Fuel	1	2·00	4·44	...	...	1	2·00	...	...	...	...	...	...
	Luxuries	1	3·00	6·67	...	...	1	3·00	...	...	...	...	...	...
Lime kiln worker	Food	1	14·00	82·36	1	14·00	...	...	...	...	...	...	...	...
	Education	...	...	...	.	...	...	...	...	...	...	...	...	...
	Clothing	1	1·00	5·88	1	1·00	..	...	...	...	...	...	...	...
	Fuel	1	1·00	5·88	1	1·00	...	...	...	...	...	...	...	..
	Luxuries	1	1·00	5·88	1	1·00	...	...	...	...	...	...	...	...
Leaf business	Food	1	30·00	73·17	1	30 00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	7·00	17·07	1	7·00	...	...	...	...	...	...	...	...
	Fuel	1	2·00	4·88	1	2·00	...	...	...	...	...	...	...	...
	Luxuries	1	2·00	4·88	1	2·00	...	...	...	...	...	...	...	...

TABLE No. XXIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. nP.			Rs. nP.		Rs. nP.		Rs. nP	Rs. nP.			Rs. nP.
Dependant	Food	3	23·33	72·17	..	...	3	23·33	...	...	...	...	...	...
	Education	...	...	...	..	..	...	...	...	...	...	...	...	...
	Clothing	3	6·67	20·62	..	..	3	6·67	...	...	...	...	...	...
	Fuel	3	1·00	3·09	..	..	3	1·00	...	...	...	...	...	...
	Luxuries	3	1·33	4·12	...	...	3	1·33	...	...	...	...	...	...
Rent receiver	Food	1	20·00	80·00	...	...	1	20·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	3·00	12·00	...	...	1	3·00	...	...	...	...	...	...
	Fuel	1	1·00	4·00	...	...	1	1·00	...	...	...	...	...	...
	Luxuries	1	1·00	4·00	...	...	1	1·00	...	...	...	...	...	...

Table No. XXV clearly indicates the expenditure pattern on marriages, by different communities and income groups.

The latter is common. Table No. XXVI gives an account of the families of the local communities who ran into indebtedness due to marriage purposes.

Indebtedness

109. Our survey reveals, that 56.78% of families are indebted to a tune of Rs. 2,08,955. This would indicate that each family has an average indebtedness of Rs. 924.58. The highest incidence is found among middle income earners (Rs. 76 - 100). Among them 74.07% are indebted to an average of Rs, 1,418.75. But the average is high among the high-income group viz,, those earning Rs 101 and over. 53.33% of this group are indebted among them, with an average of Rs. 3,187·50. This incidence of debt among various income groups in the village is given in the following Table No. XXVII.

It will be observed that the average debt is high among Vellala Gounders. Among them 55.27% of families are indebted to a tune of Rs. 1,93,475 i.e., 92.59% of the total indebtedness of the village has occurred in this community, each family having an average burden of Rs. 1,272. The lowest average is among Chakkiliyans but the proportion of indebted families is much more among them than among Vellalas. 58.33% of Chakkiliyans are indebted and the average debt is Rs. 96·43. The average debt of a Christian Chakkiliyan is still less i.e., Rs. 50. This is because, unlike land owning Vellalas, the landless Chakkiliyans mainly borrow paltry sums for family maintenance.

Causes of Indebtedness

110. Table No. XXVIII explains the causes for indebtedness.

It can be seen, that indebtedness due to family maintenance and cultivation is the most common cause. As much as 170 households are indebted to a tune of Rs. 88.483 (i.e. 42·34% of the total village debt has been incurred due to family expenses). A sum of Rs. 59,200 i.e., 28.33% of the total debt has been incurred exclusively for agricultural purposes. Another big sum of Rs.21,000 (10·05% of the debt) has been borrowed for purchase of land.

On the unproductive side, expenditure on marriage assumes greater proportion next to 'family maintenance'. Debt due to this cause constitute 10·48% of

the total village debt. Next comes the debt due to construction. A total of Rs. 12,975 i.e., 6.21% of the total debt has been incurred for this purpose.

It is evident that a major portion of the debt has been incurred for unproductive purpose.

Source of credit

111. Out of 225 indebted households, 174 i.e., (77.33%) have borrowed from money lenders. Two households are exclusively indebted to banks and 5 to Government. Other households are indebted to all these institutions and to some other persons. Thus money lender is the main source of credit in Ariyur. Compared to other lending organisations, he is easily approachable by the illiterate farmers. Moreover, his is a less procedural and more prompt service, which attracts the farmer. The inordinate delay in sanctioning Government loans does not help the farmer, and sometimes the terms and conditions laid down by the institutions, make many farmers avoid them rather

TABLE No. XXV

Expenditure of marriage

Community	Expenditure on marriage	Number of households with a monthly income of				
		Rs. 25 and below	Rs. 26–50	Rs. 51–75	Rs. 76–100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vellala Gounder	Nil	10	49	6	6	2
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 to 100	...	3	...	...	...
	Rs. 101 to 200	3	11	2	1	...
	Rs. 201 to 400	6	9	1	2	...
	Rs. 401 to 600	4	40	5	4	...
	Rs. 601 to 800	2	18	8	2	4
	Rs. 801 to 1000	...	27	13	5	4
	Rs. 1001 and over	3	8	7	5	4
	Not stated	1	...	...	...	...
	Total	29	165	42	25	14
Chakkiliyan	Nil	4	18	2	...	...
	Rs. 50 or less	6	...	...	...	...
	Rs. 51 to 100	7	3	...	—	...
	Rs. 101 to 200	4	7	2	...	...
	Rs. 201 to 400	...	2	...	1	...
	Rs. 401 to 600	1	2	...	...	1
	Rs. 601 to 800	...	...	...	...	...
	Rs. 801 to 1000	...	...	...	...	...
	Rs. 1001 and over	—	...	...	...	...
	Total	22	32	4	1	1

TABLE No. XXV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Nadar	Nil	1	1	...	1	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 to 100	...	...	...	...	...
	Rs. 101 to 200	...	...	...	...	...
	Rs. 201 to 400	...	4	...	...	...
	Rs. 401 to 600	...	1	1	...	...
	Rs. 601 to 800	...	1	...	...	...
	Rs. 801 to 1000	...	1	...	...	...
	Rs. 1001 and over	...	...	...	...	...
	Total	1	8	1	1	...
Paraiyan	Nil	1	5	4	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 to 100	...	...	...	...	...
	Rs. 101 to 200	...	...	...	...	...
	Rs. 201 to 400	...	...	1	...	...
	Rs. 401 to 600	...	...	...	...	...
	Rs. 601 to 800	...	...	...	...	...
	Rs. 801 to 1000	...	...	...	...	...
	Rs. 1001 and over	...	...	...	...	...
	Not stated	1	...	...	...	...
	Total	2	5	5	...	...
Vannan	Nil	—	5	...	...	...
	Rs. 50 or less	—	...	...	...	...
	Rs. 51 to 100	—	1	...	...	...
	Rs. 101 to 200	—	—	1	...	...
	Rs. 201 to 400	—	—	...	...	...
	Rs. 401 to 600	—	—	...	...	...
	Rs. 601 to 800	...	—	...	...	...
	Rs. 801 to 1000	...	1	...	...	...
	Rs. 1001 and over	...	—	—	—	...
	Total	...	7	1	...	...

TABLE No. XXV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Koil Pandaram	Nil	...	1	1	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 to 100	...	...	...	...	...
	Rs. 101 to 200	...	...	...	...	...
	Rs. 201 to 400	...	...	...	...	...
	Rs. 401 to 600	...	1	...	...	...
	Rs. 601 to 800	...	1	1	...	...
	Rs. 801 to 1000	2	...	...	...	...
	Rs. 1001 and over	...	...	...	...	...
	Total	2	3	2	...	...
Asari	Nil	...	2	1	...	...
	Rs. 51 to 100	...	1	...	...	...
	Rs. 101 to 200	1	1	...	...	...
	Rs. 201 to 400	...	...	...	...	...
	Rs. 401 to 600	...	...	...	...	...
	Rs. 601 to 800	...	...	...	...	...
	Rs. 801 to 1000	...	...	...	...	...
	Rs. 1001 and over	...	...	...	...	...
	Not stated	...	...	...	...	...
	Total	1	4	1	...	...
Navithan	Nil	...	4	...	...	...
	Rs. 51 to 100	...	...	...	...	...
	Rs. 101 to 200	...	...	...	...	...
	Rs. 201 to 400	...	...	...	...	...
	Rs. 401 to 600	...	...	...	...	...
	Rs. 601 to 800	...	...	1	...	...
	Rs. 801 to 1000	...	...	...	...	...
	Rs. 1001 and over	...	...	...	...	...
	Not stated	...	...	...	...	...
	Total	...	4	1	...	...

TABLE No. XXV (Contd).

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kuravar	Nil	...	2	...	...	...
	Rs. 51 to 100	...	1	1	...	...
	Rs. 101 to 200	...	...	...	...	...
	Rs. 201 to 400	...	...	...	...	...
	Rs. 401 to 600	...	1	...	...	...
	Rs. 601 to 800	...	...	...	...	...
	Rs. 801 to 1000	...	...	...	...	...
	Rs. 1001 and over	...	...	...	...	...
	Not stated	...	...	...	...	...
	Total	...	4	1	...	...
Chettiar	Nil	...	...	...	...	...
	Rs. 51 to 100	...	...	...	...	...
	Rs. 101 to 200	...	...	...	...	...
	Rs. 201 to 400	...	...	...	...	...
	Rs. 401 to 600	1	...	1	...	...
	Rs. 601 to 800	...	...	2	...	...
	Rs. 801 to 1000	...	...	...	...	...
	Rs. 1001 and over	...	...	...	...	...
	Not stated	...	...	...	...	...
	Total	1	...	3	...	...
Konar	Nil	...	...	...	...	...
	Rs. 51 to 100	...	...	...	...	...
	Rs. 101 to 200	...	...	...	...	...
	Rs. 201 to 400	...	...	...	...	...
	Rs. 401 to 600	...	...	...	...	...
	Rs. 601 to 800	...	...	...	...	...
	Rs. 801 to 1000	...	...	...	...	...
	Rs. 1001 and over	1	...	...	...	...
	Not stated	...	...	...	...	...
	Total	1	...	...	...	...

TABLE No. XXV (Contd).

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kulalar	Nil	...	...	...	...	...
	Rs. 51 to 100	...	...	...	...	...
	Rs. 101 to 200	...	...	...	...	...
	Rs. 201 to 400	...	...	...	...	...
	Rs. 401 to 600	...	...	...	...	...
	Rs. 601 to 800	...	...	...	...	...
	Rs. 801 to 1000	...	...	1	...	...
	Rs. 1001 and over	...	...	...	...	...
	Not stated	...	...	...	...	...
	Total	...	...	1	...	...
Christian Chakkiliyan	Nil	...	...	...	...	...
	Rs. 51 to 100	...	...	...	...	...
	Rs. 101 to 200	...	...	...	...	...
	Rs. 201 to 400	...	1	...	...	...
	Rs. 401 to 600	...	...	...	...	...
	Rs. 601 to 800	...	...	...	...	...
	Rs. 801 to 1000	...	...	...	...	...
	Rs. 1001 and over	...	...	...	...	...
	Not stated	...	...	...	...	...
	Total	...	1	...	...	...
Village Total	Nil	16	87	14	7	2
	Rs. 50 or less	6	...	...	...	...
	Rs. 51 to 100	7	9	1	...	...
	Rs. 101 to 200	8	19	5	1	...
	Rs. 201 to 400	6	16	2	3	...
	Rs. 401 to 600	6	45	7	4	1
	Rs. 601 to 800	2	20	12	2	4
	Rs. 801 to 1000	2	29	14	5	4
	Rs. 1001 and over	4	8	7	5	4
	Not stated	2	...	...	...	...
	Total	59	233	62	27	15

Naicker and Brahmin-Nil (*i.e*) Two households belonging to Rs. 26·50 income group have spent nothing for marriage.

TABLE No. XXVI

Debt due to expenditure on marriage

Community	Indebtedness by income group		
	Income group	Total No. of households incurred marriage expenditure	No. of households in debt
(1)	(2)	(3)	(4)
Vellala Gounder	Rs. 25 and below	19	7
	Rs. 26 to 50	116	50
	Rs. 51 to 75	36	12
	Rs. 76 to 100	19	7
	Rs. 101 and over	12	1
	Total	202	77
Chakkiliyan	Rs. 25 and below	18	4
	Rs. 26 to 50	14	6
	Rs. 51 to 75	2	1
	Rs. 76 to 100	1	...
	Rs. 101 and over	1	...
	Total	36	11
Paraiyan	Rs. 25 and below	1	...
	Rs. 26 to 50	...	...
	Rs. 51 to 75	1	...
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	2	...
Nadar	Rs. 25 and below	...	...
	Rs. 26 to 50	7	2
	Rs. 51 to 75	1	...
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	8	2

TABLE No. XXVI (Contd.)

(1)	(2)	(3)	(4)
Vannan	Rs. 25 and below	...	...
	Rs. 26 to 50	2	2
	Rs. 51 to 75	1	1
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	3	3
Koil Pandaram	Rs. 25 and below	2	1
	Rs. 26 to 50	2	...
	Rs. 51 to 75	1	...
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	5	1
Asari	Rs. 25 and below	1	...
	Rs. 26 to 50	2	2
	Rs. 51 to 75	...	...
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	3	2
Navithan	Rs. 25 or less	...	...
	Rs. 26 to 50	...	...
	Rs. 51 to 75	1	1
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	1	1
Chettiar	Rs. 25 or less	1	1
	Rs. 26 to 50	...	...
	Rs. 51 to 75	3	1
	Rs. 76 to 100	...	...
	Rs. 101 ond over	...	...
	Total	4	2

TABLE No. XXVI (Contd.)

(1)	(2)	(3)	(4)
Kuravar	Rs. 25 or less	...	...
	Rs. 26 to 50	2	2
	Rs. 51 to 75	1	...
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	3	2
Konar	Rs. 25 or less	1	1
	Rs. 26 to 50	...	...
	Rs. 51 to 75	...	...
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	1	1
Kulalar	Rs. 25 or less	...	...
	Rs. 26 to 50	...	...
	Rs. 51 to 75	1	1
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	1	1
Christian Chakkiliyan	Rs. 25 and below	...	...
	Rs. 26 to 50	1	...
	Rs. 51 to 75	...	...
	Rs. 76 to 100	...	...
	Rs. 101 and over	...	...
	Total	1	...
Village Total	Rs. 25 and below	43	14
	Rs. 26 to 50	146	64
	Rs. 51 to 75	48	17
	Rs. 76 to 100	20	7
	Rs. 101 and over	13	1
	Total	270	103

TABLE No. XXVII

Indebtedness

Community	Income group	Total No. of house-holds	Indebtedness by income group: No. of house-holds in debt	Percentage of indebted house-holds to total households	Total in-debted-ness	Average in-debtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vellala Gounder	Rs. 25 and below	29	11	37·93	10,150	922·73
	Rs. 26 to 50	165	90	54·55	84,675	940·83
	Rs. 51 to 75	42	25	59·52	45,800	1,832·00
	Rs. 76 to 100	25	19	76·00	28,350	1,492·11
	Rs. 101 and over	14	7	50·00	24,500	3,500·00
	Total	**275**	**152**	**55·27**	**1,93,475**	**1,272·86**
Chakkiliyan	Rs. 25 and below	22	17	77·27	700	41·18
	Rs. 26 to 50	32	14	43·75	1,530	109·29
	Rs. 51 to 75	4	2	50·00	120	60·00
	Rs. 76 to 100	1	1	100·00	25	25·00
	Rs. 101 and over	1	1	100·00	1,000	1,000·00
	Total	**60**	**35**	**58·33**	**3,375**	**96·43**
Paraiyan	Rs. 25 and below	2	...	...	—	—
	Rs. 26 to 50	5	4	80·00	1,200	300·00
	Rs. 51 to 75	5	5	100·00	1,585	317·00
	Rs. 76 to 100	...	—	—	—	—
	Rs. 101 and over	...	—	—	—	—
	Total	**12**	**9**	**75·00**	**2,785**	**309·44**
Nadar	Rs. 25 and below	1	...	...	—	—
	Rs. 26 to 50	8	7	87·50	1,450	207·14
	Rs. 51 to 75	1	1	100·00	1,500	1,500·00
	Rs. 76 to 100	1	...	...	—	—
	Rs. 101 and over	...	...	...	...	—
	Total	**11**	**8**	**72·73**	**2,950**	**368·75**

TABLE No. XXVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vannan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	7	6	85·71	720	120·00
	Rs. 51 to 75	1	1	100·00	200	200·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	8	7	87·50	920	131·43
Koil Pandaram	Rs. 25 and below	2	1	50·00	200	200·00
	Rs. 26 to 50	3	2	66·67	550	275·00
	Rs. 51 to 75	2	2	100·00	1,550	775·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	7	5	71·43	2,300	460·00
Asari	Rs. 25 and below	1	...	...	...	...
	Rs. 26 to 50	4	2	50·00	800	400·00
	Rs. 51 to 75	1	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	6	2	33·33	800	400·00
Navithan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	4	1	25·00	200	200·00
	Rs. 51 to 75	1	1	100·00	400	400·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	5	2	40·00	600	300·00

TABLE No. XXVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kuravar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	4	1	25·00	300	300·00
	Rs. 51 to 75	1	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	5	1	20·00	300	300·00
Chettiar	Rs. 25 and below	1	1	100·00	500	500·00
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	3	1	33·33	300	300·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	4	2	50·00	800	400·00
Konar	Rs. 25 and below	1	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	...	...	...	...
Naicker	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	...	...	...	...

TABLE No. XXVII (Contd.)

	(2)	(3)	(4)	(5)	(6)	(7)
	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	1	1	100·00	100	100·00
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	1	100·00	100	100·00
	Rs. 25 and below	...	...	...	...	...
Brahmin	Rs. 26 to 50	1	1	100·00	500	500·00
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	1	100·00	500	500·00
Christian Chakkiliyan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	1	100·00	50	50·00
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	1	100·00	50	50·00
Village Total	Rs. 25 and below	59	30	50·85	11,550	385·00
	Rs. 26 to 50	235	129	54·89	91,975	712·98
	Rs. 51 to 75	62	39	62·90	51,555	1,321·92
	Rs. 76 to 100	27	20	74·07	28,375	1,418·75
	Rs. 101 and over	15	8	53·33	25,500	3,187·50
	Total	398	226	56·78	2,08,955	924·58

TABLE No. XXVIII

Indebtedness by cause

Caste/ Community	Cause	Indebtedness by cause of debt: Amount of debt	Number of families in debt	Proportion of debt due to cause to the total amount of debt
(1)	(2)	(3)	(4)	(5)
Vellala Gounder	(a) Purchase of land	20,000	12	10·34
	(b) House construction or repairs to existing building	12,975	11	6·71
	(c) Marriages	18,787	22	9·71
	(d) Education	1,000	1	0·52
	(f) To clear outstanding debts	2,000	1	1·03
	(h) Ordinary wants	79,863	107	41·28
	(i) Household cultivation	58,850	48	30·41
	Total	**193,475**	**202**	**100·00**
Chakkiliyan	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	260	2	7·70
	(d) Agricultural purpose	1,000	1	29·63
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants (F. M.)	2,115	32	62·67
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	**3,375**	**35**	**100·00**

TABLE No. XXVIII (Contd)

(1)	(2)	(3)	(4)	(5)
Paraiyan	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	1,650	8	59·24
	(c) Marriages	...	...	...
	(d) Well digging	250	1	8·98
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants (F. Maintenance)	885	5	31·78
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	2,785	14	100·00
Nadar	(a) Purchase of land	1,000	1	33·90
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	...	...	...
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants (F. M.)	1,950	8	66·10
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	2,950	9	100·00

TABLE No. XXVIII (Contd).

(1)	(2)	(3)	(4)	(5)
Vannan	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	100	1	10·87
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants	820	7	89·13
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	920	8	100·00
Koil Pandaram	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	250	1	8·69
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants (F. M.)	600	3	26·09
	(i) Household cultivation	1,500	1	65·22
	(k) Business run by the household	...	...	...
	Total	2,300	5	100·00

TABLE No. XXVIII (Contd).

(1)	(2)	(3)	(4)	(5)
Asari	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	200	1	25·00
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants (F. M.)	600	2	75·00
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	..
	(k) Business run by the household	...	...	...
	Total	800	3	100·00
Navithan	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	400	1	66·67
	(c) Marriages	...	...	...
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants (F. M.)	200	1	33·33
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	600	2	100.00

TABLE No. XXVIII (Contd).

(1)	(2)	(3)	(4)	(5)
Kuravar	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	300	1	100·00
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants	...	...	...
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	**300**	**1**	**100·00**
Chettiar	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	...	...	...
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants (F. M.)	800	2	100·00
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	**800**	**2**	**100·00**

TABLE No. XXVIII (Contd).

(1)	(2)	(3)	(4)	(5)
Kulalar	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	...	...	...
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants (F. M.)	100	1	100·00
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	**100**	**1**	**100·00**
Brahmin	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	...	...	...
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	...
	(h) Ordinary wants (F. M.)	500	1	100·00
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	**500**	**1**	**100·00**

TABLE No. XXVIII (Contd).

(1)	(2)	(3)	(4)	(5)
Christian Chakkiliyan	(a) Purchase of land	...	...	...
	(b) House construction or repairs to existing building	...	...	...
	(c) Marriages	...	...	...
	(d) Funerals	...	...	...
	(e) To give dowry	...	...	...
	(f) To clear outstanding debts	...	...	...
	(g) Sickness	...	...	
	(h) Ordinary wants (F. M.)	50	1	100·00
	(i) Household cultivation	...	...	...
	(j) Industry run by the household	...	...	...
	(k) Business run by the household	...	...	...
	Total	50	1	100·00
Village Total	(a) Purchase of land	21,000	13	10·05
	(b) House construction or repairs to existing building	12,975	11	6·21
	(c) Marriages	21,897	37	10·48
	(f) To clear outstanding debts	2,000	1	0·96
	(h) Ordinary wants	88,483	170	42·34
	(i) Household cultivation	61,600	51	29·48
	(j) Education	1,000	1	0·48
	Total	2,08,955	284	100·00

N. B: Among Konars and Naickers no household is indebted.

than resort to them. Many farmers complain, that the Government loans are short-termed and repayable within a year. So it is not suitable for heavy investments like improvement of land, irrigational facility or cattle, which repay the capital in the long run only. Thanks to the Community Development Scheme some farmers have been benefited with long term loans repayable in easy instalments after a considerable period. The following statement gives the sources of credit for the villagers.

INDEBTEDNESS

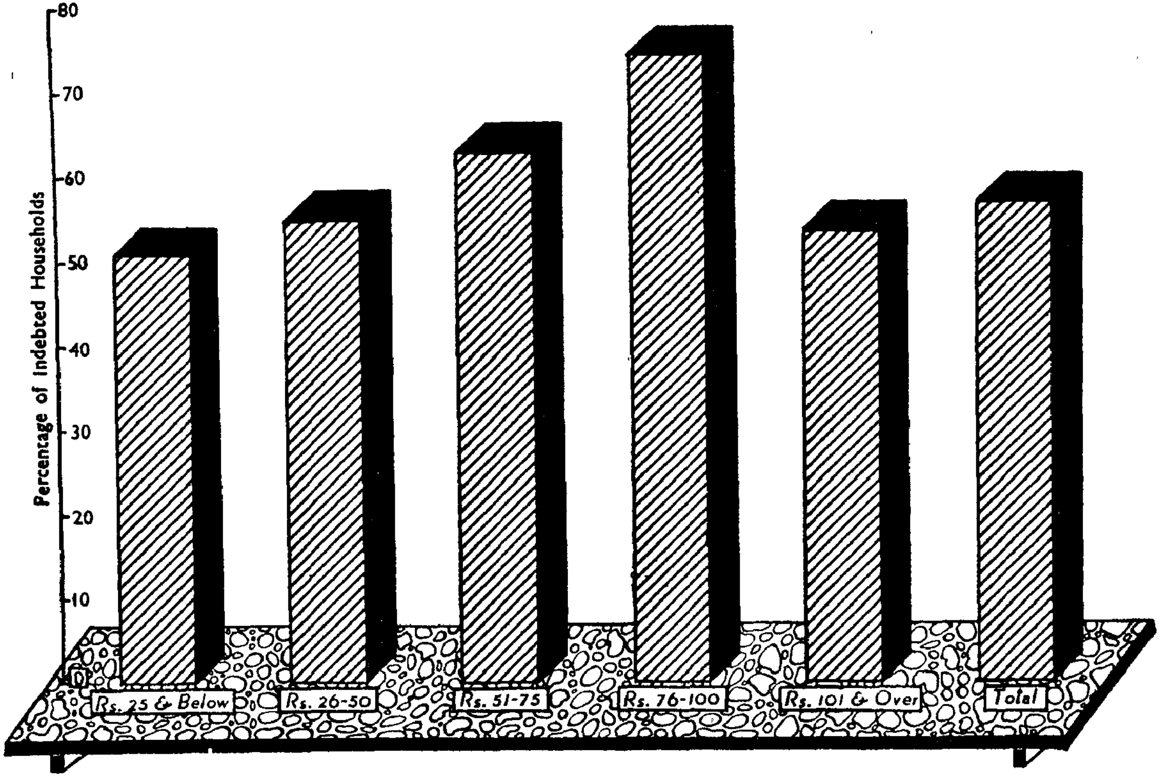


TABLE No. XXIX

Source of credit

Community	Total No. of households	Total No. of households in debt	Households incurred debt from: Co-operative Society, Money lender & Government	Co-operative Society & Money lender	Co-operative Society, Money lender & Bank	Money lender	Money lender & Bank	Money lender & Government	Bank	Pannaiyal (without interest.)	Government
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Vellala Gounder	276	152	...	2	1	137	7	5	...	...	...
Chakkiliyan	64	35	...	...	...	12	...	...	...	22	1
Paraiyan	13	9	1	...	...	1	...	3	...	...	4
Nadar	11	8	...	...	...	6	1	...	1	...	...
Vannan	8	7	...	...	...	7	...	...	...	...	...
Koil Pandaram	7	5	...	...	...	5	...	...	...	...	...
Asari	6	2	...	...	...	1	...	...	...	1	...
Navithan	5	2	...	...	...	2	...	...	...	...	...
Kuravar	5	...	...	...	...	...	...	...	...	...	...
Chettiar	4	2	...	...	...	1	...	...	1	...	...
Konar	1	...	...	...	...	...	...	...	...	...	...
Naicker	1	...	...	...	...	...	...	...	...	...	...
Kulalar	1	1	...	...	...	1	...	...	...	...	...
Brahmin	1	1	...	...	...	1	...	...	...	...	...
Christian Chakkiliyan		1	...	...	...	...	...	...	...	1	...
Total	404	225	1	2	1	174	8	8	2	4	5

CHAPTER V

SOCIAL AND CULTURAL LIFE

Social structure

112. Ariyur's society consists of different ethnic, but mono-religious groups, except for a solitary Christian family. The high castes in Ariyur live separated from the Scheduled Castes of Chakkiliyans and Paraiyans. The latter live in quarters exclusively meant for them, at considerable distance from the main settlement. Each hamlet has such exclusive quarters for low castes called '*cheris*' which function as separate units, for all practical purposes. The cheris have their own wells from which no caste Hindu even draws water. If their wells go dry they cannot draw water from the higher caste's wells. But thanks to the Community Development Scheme, separate drinking water wells have been provided now to the Harijan Cheris.

It is doubtful whether all persons belonging to the high as well as low castes are aware of the law relating to such seclusions. Untouchability though not in its worst form, is still prevalent in the village. It was observed that the Harijan children attending schools. were given separate benches. The teachers blame the villagers who would not have their children treated on a par with those of their serving castes.

113. It is noteworthy that no planned protest against the domination of caste Hindus in this village has ever been attempted in the past. The relationship between the low and the high castes, is cordial. However a minor incident was reported in which the Chakkiliyans showed their caste-solidarity, when one of their fellowmen was assaulted by a Vellala Gounder. This happened fifty years back. A Chakkiliya worker owed a small debt to a Vellala Gounder. The debt could not be repaid for a long time, and one day in an altercation on this subject the landlord hit the Chakkiliyan. The Chakkiliyans retaliated and there was a stir in the village. The Chakkiliyans, en masse stopped away from work in the Gounders' fields. The Gounders also refused to take them back. Then came a Christian Missionary from Dharapuram who started some rehabilitatory measures and established a school in the cheri. A few Chakkiliyans became Christians. But when he left the village the Chakkiliyans agreed to work for their old masters and returned to Hinduism. The Chakkiliyans are now loyal to their masters, and would never think of rising against them on any account. This determination is further strengthened by their economic dependence on the Vellala Gounders, the land owning class in the village.

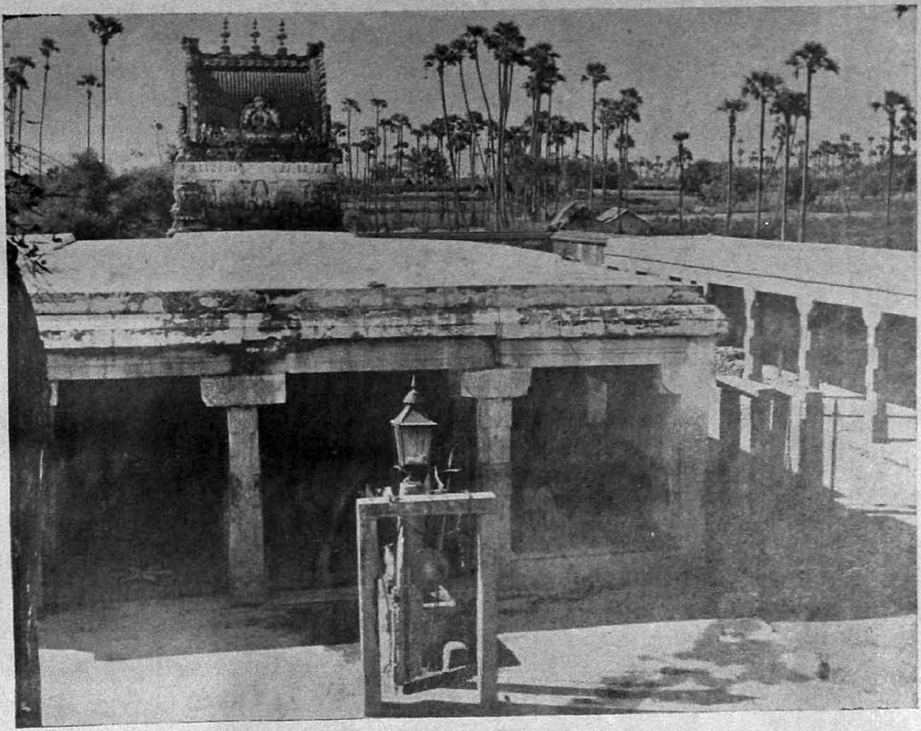
Religious practices

114. The religion of its people has an impact on the local cult and tradition. More importance is being given here to the village deities than to the supreme Lords of the Hindu pantheon. The high philosophic ideas contained in the universal tenets of Hinduism are not known to many. Their knowledge is of a low level, and their faith is borne out of traditional pursuit and not out of conviction. Nor is the mind of the simple villager receptive to any rationalistic or reformed thinking. His belief in God and His supernatural power is staunch and it is believed that epidemics and diseases, famine and drought are nothing but punishments inflicted by God. Every attempt is therefore made to appease the deities. The annual offerings to the local deities are celebrated with unfailing regularity.

The religious life here is less organised as in other villages. Collective worship is rare in the village temple and only the annual festivals gather a large congregation from far and wide. Once the festival is over the temples fall back in serene calmness for the rest of the year. There is no regular daily worship in most of the temples. Only on important festival occasions, people, especially womenfolk, go to the temple with metal trays containing, flowers, camphor, fruits and split coconut. Of all the temples in the village, the Karuppannaswamy temple at the northern entrance is the most frequented by the villagers.

Temples

115. Twenty one temples, big and small, are found in Ariyur. Twelve of them are structures in brick and mortar, while others have either mud walls and thatched roof or no structures except perhaps a scaffold or an altar with stone or clay models representing the deity. Seven temples lie in Ariyur main hamlet, six



Inside the Karuppannaswamy temple.

The Vimanas of Karuppannaswamy temple.

in Chinnamuthanpalayam, three in Nallachellipalayam and two in Velayuthampalayam. The cheris have three temples exclusively intended for them. Following is a list of temples in the revenue village of Ariyur.

Name of the temple	Description
Ariyur main hamlet	
1. Karuppannaswamy alias Chelliamman Koil	Old brick and mortar structure with vimanam
2. Bagavathiamman Koil	Brick and mortar structure
3. Vinayagar Koil	Brick and mortar structure with vimanam
4. Athipuraththayi Amman Koil	Thatched temple
5. Idachchi Amman Koil	Idol fortified by stone wall
6. Perumal Koil	Dilapidated temple
7. Ramaswamy Koil	Brick and mortar structure with gopuram
Chinnamuthanpalayam	
1. Mariamman	Brick and mortar structure
2. Bagavathiamman	" "
3. Ammathayi	" "
4. Idachchiyayi	" "
5. Veeramathi	" "
6. Vinayagar	No superstructure
Nallachellipalayam	
1. Bagavathi	Brick and mortar structure
2. Vinayagar	" "
3. Thanikkattu Karuppan	Thatched structure
Velayuthampalayam	
1. Vinayagar	Altar only
2. Kanniyayi Koil	Brick and mortar structure
Cheri	
1. Kanniyayi Koil	Thatched structure
2. Maruthaveeran	No structure
3. Vettakkaruppan	

Most of these temples are dedicated to deities of a lower status in the Hindu pantheon. As in other villages, in Ariyur also temples have been dedicated for the worship of the various representations of 'Amman' i.e., the consort of Lord Siva. Her various manifestations assuming local names are popular in villages.

Of all the temples the Karuppannaswamy temple otherwise known as Chelliamman temple is the oldest. Its construction, it is believed, dates back to the origin of the village itself and the famous legend of the 'mole hill' explained elsewhere is attributed to this temple. The temple enjoys Inam lands from the proceeds of which it is maintained. A Pujari and few other temple workers are attached to this. In this temple, daily pooja is done to the presiding deity. The temple servants are hereditary workers, living on service Inam lands given to them. The temple presents an old look, and its maintenance is far from satisfactory. Among other temples the Idachchiamman Koil claims some antiquity. It is believed to have been built by the shepherds who were the original settlers in this village. The well near the temple, is considered holy, and its water is used for drinking purposes.

Festivals

116. Much importance is attached to the village festivals Most of these are celebrated in honour of the local deities. In Ariyur, the Bagavathi Amman festival is the most important local festival. Each hamlet celebrates this festival separately. The expenditure on the festival is met by public contribution. Each earning member in a household is required to pay for this festival. The landed households are required to give more. The festival falls on a Sunday in the Tamil month of Chithirai (April-May) or Vaikasi (May-June).

The date of the celebration is fixed according to the convenience of the villagers after the agricultural operations are over. The festival lasts for ten days and commences with the customary inaugural rites. The temple is tastefully decorated for the occasion. The houses are also white-washed and have a festive look.

During the festival days, cooked offerings are made to the deity and each household would bring water mixed with turmeric for anointing the deity. From the eighth day onwards the festival gains momentum. On this day womenfolk from every house bring 'Mavilakku' to the temple. Mavilakku is a thick ball of rice and

cumbu flour, mixed with sugar, on which provision is made to burn a wick lamp with ghee. The women folk carry them on their heads in a procession, accompained by traditional music of band and pipe. At the temple, these are collectively offered to the deity by the Pandaram priest.

On the same day, the Pandaram priest enters into a fast. Before starting the fast he is taken in procession to a well. He carries on his head the 'Kumbam' i.e., a new earthen pot decorated with flowers and leaves of margosa. After a bath, an amulet is tied on him by a Brahmin priest. The Pandaram priest then enters the temple and is confined within its premises for three days.

On the ninth day a collective offering of "Pongal" is made to the deity. All the families in the village are informed by tom-tom, about the exact time of the offering. Those who prepare the pongal are taken in procession to the village square where the pongal is prepared individually and offered to the deity. It is then distributed to the congregation, as *prasadham*.

On the tenth day, the 'Mavilakku' offering is repeated. The kumbam is also taken in procession. At the end of the procession the kumbam is dropped into the well. The Pandaram cuts the amulet tied on him and throws it into the well. On that night entertainments in the form of drama, dance, or Therukkoothu are conducted. Normally a sum of Rs. 300 is spent over the festival.

Mariamman festival

117. This is another important festival conducted in the Mariamman temple at Chinnamuthanpalayam hamlet. This festival is celebrated either in the Tamil month of Chithirai or Vaikasi. The rituals followed during this festival are identical with those of the Bagavathiamman festival, except for the absence of the offering of mavilakku. During Mariamman festival a free kitchen is run and the devotees are supplied with gruel.

Karuppannaswami Koil

118. Masi-magham is the important festival celebrated in this temple. The villagers do not have to make any contribution to the festival, as the expenditure is met from the income from the temple lands, and from the hundi collection from devotees. Some of the Vellala Gounder families have the presiding deity of this temple as their clan deity. The celebration of the festival is a simple function, without the traditional temple car procession etc.

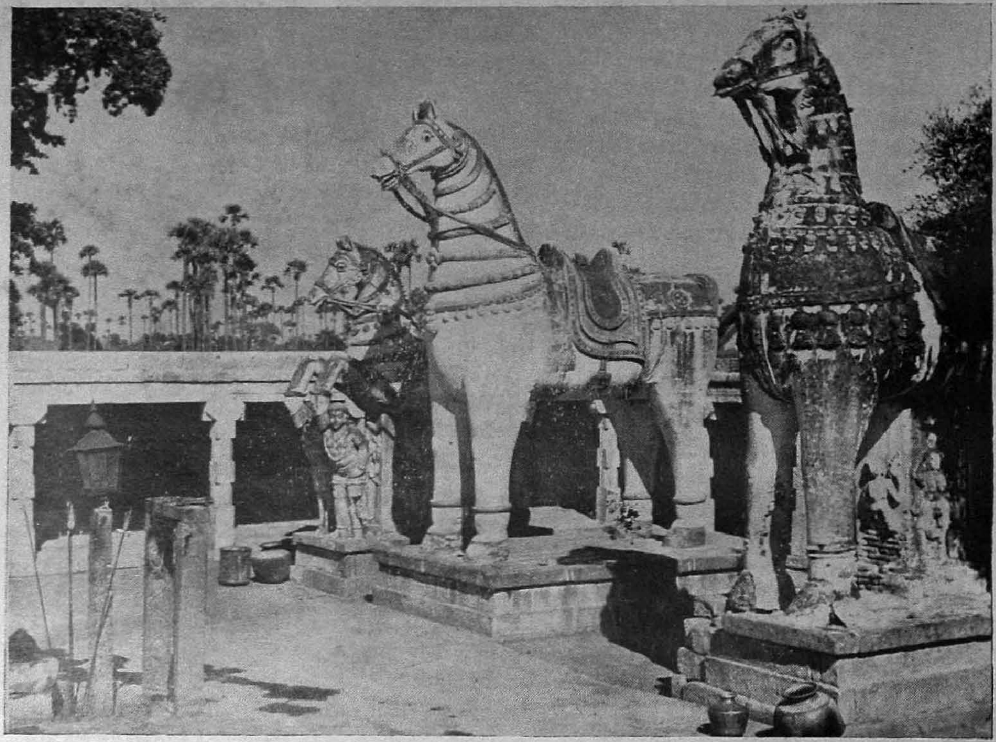
Other festivals

119. Besides these local festivals, the villagers celebrate the universal festivals like Deepavali, Pongal, Karthigai Deepam etc. Pongal is the most important among them. It is the traditional harvest festival for Tamilians and no wonder the farming population of Ariyur celebrates it with great gusto. Preparations for the festival start days earlier. The house is cleaned and white washed. The entire household, furniture and articles are also washed and cleaned. Old mud vessels are replaced by new. On that day, the houses are decorated with tender green leaves and plumes of sugarcane. On the Pongal eve the members of every family wear an yellow string with an amulet round their wrist. Some flowers (Avarampoo and Poolappoo) along with tender margosa branches are placed at the threshold, and at particular corners of the house and field.

On the Pongal day, every one takes a bath. The housewife, after her ablutions, cooks rice in a new mud pot at the courtyard of the house. The place is kept well cleaned, its floor smeared with cow-dung mixture, and decorated with free hand designs (kolam) drawn with chalk powder. Pooja is offered with tender turmeric seedlings, plumes of sugarcane, fruits, sugar and other auspicious articles. When the rice boils the family members make a joyous ululation and shout 'Pongalo Pongal'. The pongal with some sweets and savouries is then offered to the Sun-god in gratitude for the favour of a good crop. On this day one can see people gaily walking about the streets wearing new cloths, the men in crisp white or coloured shirts with dhoties round their waist and towels on their shoulder, the women in bright sarees and the little girls in traditional ankle length skirts and jackets. Before wearing the new ones it is the custom to drench and dry these and put them one over the other, near the pongal pot. A fowl is sacrificed and its body is waved round this heap of clothes thrice carefully. Then only the new dress is worn by the people.

The following day they celebrate the Mattu-pongal as a token of gratitude for the services of the dumb animals. It is a free day for cattle with a special feed. On this day one can see them strolling along the village with their horns freshly painted-some red, some green and with coloured beads string around their neck.

Pujari offers pujas at Pillaiyar temple.



The horse models at the Karuppannaswamy temple.

A cooked offering known as 'vasal pongal' is also conducted on this day. It is a spinsters' ritual intended to invoke the blessings of God for their early marriages Unmarried girls in every family collect flowers and decorate the threshold and house-front with 'Kolam' designs spotted with flowers of varied colours. There will be display of the traditional folk dances of kummi and kolattam on this day.

Another important festival is Deepavali, celebrated to commemorate the victory of Lord Krishna over the demon Narakasura. This festival of victory of goodness over evil, is celebrated with an early bath before dawn and a worship to the deities at home. It is a busy day for women at their kitchen preparing edibles for the day; a gay day for children, firing crackers and a free day for the menfolk who resort to playing cards or group discussion. Like Pongal, considerable expenditure is incurred on clothes for the Deepavali also. The Karthigai Deepam is the festival of lights, which falls in the Tamil month of Karthigai. During these days, wick lamps are kept burning before the houses, at the door steps and window sides in a beautiful array. During the month of Margazhi every morning, the housewife places flowers stuck in cowdung bits in front of the house. The dried cowdung bits are collected, and dropped into a well on the day after pongal, to the accompaniment of folk songs sung by young girls. The villagers believe that this purifies the water.

Language pattern

120. The language in Ariyur is Tamil. But a considerable number among the migrant castes speak Telugu and Kannada. Except the Chakkiliyans, and Vannan, all the caste Hindus and the Scheduled Caste Paraiyans speak Tamil only. The Chakkiliyans form the only Kannada speaking population in the village, while the eight households of Vannans speak Telugu. But none of these other language groups can read and write in their mother-tongues. All of them have only hereditarily acquired spoken knowledge of these languages. They have fluency in Tamil also. In fact their young ones are taught only through the Tamil medium.

Village organisation

121. Ariyur had a Panchayat of its own for quite a long period. In early days, it was rather a loose body, with its administration bound by no written rules, and only by convention. Each community had its own unit, functioning separately, to look after the welfare of its members. Each of these, had its own group leader, who was highly respected and called Nattanmai. He had his hierarchy of subordinate officials, to assist him in the conduct of the affairs. The Panchayat members were normally selected from among the well-to-do and popular section of the community and commanded respect from their sections. There was no system of election by vote or preference. In course of time these different caste units merged with one single body in which the numerically or economically dominant caste always enjoyed the leadership. For example, the Vellala Gounders of this village, by virtue of their numerical and financial predominance, have been running the village administration to this day.

The regular panchayat representing all communities was started as early as 1945 and it obtained statutory status in 1955. The board consisted of ten members from various communities and a president. The members were elected mere on a nominal basis. The last election was held in 1965. Nine Vellala Gounders along with a co-opted lady member of the same caste, and a Harijan constitute the present Board. The President and Vice President belong to the Vellala Gounder caste. For the purposes of election the Panchayat area has been divided into three blocks.

A greater section of the people are still unaware of the Panchayat and its activities. To many, Panchayat is more a taxing body than a welfare organisation. Only a few concede the Panchayats' role in the improvement of roads and the steps taken to provide electricity, drinking water supply etc. Among the works by the Panchayat are the construction of two roads, one from Chinnamuthanpalayam to Paramathi, and the other from Ariyur to Okalla Chellipalayam hamlet. The cost of these has been shared with the Panchayat Union. Construction of a school building in Ariyur hamlet, and four drinking water wells are the other achievements. Under the Grow More Trees campaign three hundred tamarind and fifty margosa saplings have been planted.

Income of the Panchayat

122. The income of the Panchayat is derived from house tax, vehicle tax, registration fee and matching grants from Government. The annual income of the Panchayat is in the range of Rs. 3,500-4,000. The

following statement shows the income and expenditure for the financial year ending 1965 - 1966.

Income	Rs. nP	Expenditure	Rs. nP.
Opening balance	823.09	Rent for Office	130.00
Vehicle tax	208.44	Sweeper	305.00
House tax	269.84	Gardener	384 00
Profession tax	5.00	Library	17.00
Miscellaneous	23.00	Festival	50.00
Cess	449.70	Donation	50.00
Sundry for fertilisers	22.00	Clerk	180.00
House tax matching grant	267.00	Wells	1,663.00
Surcharge	750.00	Travelling allowance	8·00
Deposit	100.00	Deposit refund	65.00
Licence fee	35.00	Union advance refund	486.00
Grant for wells	1,665.00	Contingency	91.17
		Road	100.00
		Radio	59.00
		Closing balance	1,029.90
Total	4,618.07	Total	4,618.07

The Panchayat derives a good deal of income from cess and surcharge, the portion of the land revenue earmarked for Panchayat. The house and vehicle taxes are the other major sources of income. Income from other sources is meagre. Inter alia, the matching grant for house tax constitutes a sizable portion. On expenditure side, the establishment charges like pay for the sweepers and gardener drain a good portion of the income. The other major items of expenditure are the disbursable and refundable loans. It is clear from the balance sheet that the Panchayat has a low income, which is the reason for the slow pace of progress in the village.

Panchayat Union

123. Ariyur belongs to the Paramathi Panchayat Union. The Union headquarters lies about three miles away. Its jursidiction covers over thirty village Panchayats belonging to the firkas of Chinna Dharapuram and K. Paramathi. The area of the Union is 552.63 sq. km.

Under the Community Development Scheme, Ariyur has been benefited to a certain extent. Four metalled roads of a total length of three miles and six furlongs, connecting Nallachellipalayam and Ariyur, Chinnamuthanpalayam and Paramathi (via) Ariyur, Kurinchampatti and Ariyur and Nedumgur and Ariyur, have been laid at a total cost of Rs. 7,900. Half of the cost has been met by the Panchayat Board. To improve irrigational facilities, a check dam at a total cost of Rs. 5,000 has been constructed a mile away from the village, to conserve water during heavy inundation in Uppar. Seven farmers also have been given a loan of Rs. 2,500 each to erect electric pump sets in their farms. Improved types of implements, have been supplied to thirty enterprising farmers. A sprayer, has been supplied to the Panchayat to enable the farmer to hire it conveniently, on a nominal hire charge. To fight against pests and diseases, pesticides, and insecticides are supplied to the farmer at subsidised rates. The Agricultural Demonstrator of the Union visits frequently when the crops are infested. The Union has also taken steps to grow more trees. About 400 saplings of tamarind and vembu and hundred cocoanut trees have been planted in the village.

Moreover, under primary seed distribution scheme, improved strains like ADT 27, Japanica India. Co.25, Co. 19, ASD 55, T.K.M. 6 for paddy, Co. 18, Co. 19, and K 3 for cholam, Co. 4, HBT for cumbu, Co. 7, Co. 2, Co. for ragi are supplied to the farmer at controlled price. In addition to food crops, the Union supplies vegetable and green seeds also at a cheaper rate. Fruit seedlings like mango, lime, pomogranite, gouva and jack are also available to the farmers. The Union also supplies fertilisers on short term credit facilities. Above fifty farmers have been benefited by it. It also encourages farmers to preserve compost manure in pits for which a subsidy of Rs. 6 per pit is given to meet the cost. Further under the 'Grama Sahayak Scheme a plot of thirty acres was brought

under Japanese cultivation and the seeds obtained from the harvest were supplied to the local farmers.

To improve animal husbandry, the Union has supplied a stud bull, four pedigree rams and hundred improved woolly sheep. Poultry development is also given care and improved cockrels are supplied at half cost. Towards the improvement of education, the Panchayat Union has met half the cost of the new school building at Ariyur. It has also established a Kindergarten School at Chinnamuthanpalayam. To improve health and sanitation, four drinking water wells have been constructed under rural drinking water supply scheme and a katcha drainage for fifty yards has also been constructed. Eight Harijan families have been given long term loan for house construction. They repay the amount in easy instalments of Rs. 2.50 per month. To help the Chakkiliyans, a tanning shed at a cost of Rs. 7,500 has been constructed in Chinnamuthanpalayam of this village. In the field of other social activities, the Union has started a Mathar Sangam in this village. To keep them busy during their idle hours a tailoring unit has been started. About hundred kisan charkhas have also been supplied to the girls at half cost. The Panchayat Union has made a start in popularising Family Planning among the villagers. Three persons have undergone vasectomy operation in this village.

The Grama Sevak, is still kept at a distance by many farmers for reasons unknown. It may be due to the fact that involvement in Governmental affairs, as the villagers allege, cause delay and other administrative difficulties. During our enquiry with a cross section of the population, only a few have contacted the Grama Sevak personally, and a lesser number has approached him for advice. It would appear that he should explore ways and means of propagating Community Development among the villagers.

Mathar Sangam

124. Ariyur has a Mathar Sangam. But it is still in its infant stage with sixteen members only. It was started a few years back. For the present, its main attention has been focussed on utilising the idle hours of the womenfolk in profitable part time jobs. With that intention a tailoring unit has been started. An instructor has also been appointed to impart training to six units including the one in the village. A few interested women are receiving instruction in it. The Mathar Sangam has also undertaken the popularisation of Family Planning Scheme, Saving Scheme, raising of kitchen gardens and spinning with Ambar Charkha.

Social awareness

125. Ariyur villagers are simple folk, with a limited circle of contact Many do not care anything for the outside world, since, the case of their families by itself is very burdensome. Their thoughts and talk centre round agriculture only. Political affairs, internal or external, national or international, interest only a few. Only about 20 persons make use of the reading facilities provided by the Panchayat. Only two Panchayat radio sets are available for the four hamlets. Except during periods of general elections and other similar incidents, people do not show much interest, in social and political activities. As such, it is too much to expect them to know many of the important legislative enactments and other measures taken by Government for the social welfare of the masses. Even laws like Hindu inheritance and Adoption Act, Hindu Marriage Act, etc, are not known to them.

General activities

126. The State parties like D. M. K., Congress and other parties find supporters and sympathisers among the villagers and one can see flags of the different parties fluttering in vantage points on the streets, on the trees and house tops. But regular branches of these parties are absent in the village, and the members are connected with the organisations at Chinna Dharapuram or Paramathi. It is encuraging to note that these members because of their contact with the urban areas and participation in political processions and public meetings, have an elementary knowledge of the Five Year Plans and other ameliorative programmes of the Government. The villagers, however, evince no enthusiasm in their own social upliftment. A few youngsters of the village had joined the village volunteer force during the Chinese invasion of India. But this force has only a nominal existence now.

Crime Statistics

127. The Crime Statistics for the last decade are furnished below:

Case of crimes

Year	Prohibition	Theft of property	Burglary	Illegal possession of fire arms	Assault case
1951	7	...	...	...	1
1952	3	...	...	...	...
1953	4	8	1	...	...
1954	1	1	...	1	...
1955	4	...	...	...	...
1956	1	...	...	...	..
1957	6	...	...	...	1
1958	...	...	...	...	...
1959	...	...	...	...	...
1960	...	...	...	...	...
1961	...	...	...	...	...

Prohibition offences are commited more often in the village. Such offences are still being committed. The addicts to drinking, argue that a small dose of drink, often relieves them from the agony of their day's labour. Many of them drink toddy and indigenous arrack. Theft of property is another major crime reported. The poor, out of sheer poverty, sometimes steal the harvest or other garden produce. The farmers complain that there is no remedy to this sort of pilfering at night, despite careful watch. Such crimes are, however, considerably on the decrease and no such thefts were reported during recent years. Most of these cases are not brought to the notice of the officials but settled by the villagers themselves. The offender is produced before the village council (now the Panchayat Board) and the case is settled with a nominal fine and an apology by the offender at a public place. The fine is normally added to the temple fund.

Recreational facilities

128. Recreational facilities for the villagers are scarce. The villager starts early to his field and works in the field till mid-day. There is mid-day break during which, the farmer has his meal and a chit-chat with his wife who takes the meal to the field and then goes for a small nap under the cool shade of the trees. He resumes the work again by 3 p. m. and goes on till the sun sets. But he has ample idle hours during off-season, which he allots for attending to his family affairs. He conducts family functions, makes a visit to his dear and near relatives in the neighbouring villages or towns, or undertakes pilgrimages to temples. The poorest among them go to neighbouring villages in search of employment as coolies. Thus there is practically no time to be spared for rest and recreation.

During their spare time, one can see elder male members indulging in discussion in small groups. The talk often centres round their agricultural problems, local affairs and sometimes about Government and the political parties. The males of the older generations do not resort to cinema theatres. But the young men are interested in it. The nearest theatres are at Chinna Dharapuram and Karur only. The villagers get some chances for recreation during the periods of the festivals. Therukkoothu or street dramas, a popular art among villagers, dances, discourses and other merry-making events take place during these days.

Women normally indulge in indoor games or in gossip. They play indigenous games like Pallanguzhi and a local chess called 'Goat and tiger'. Young girls play hopping and 'Pandi Kattam'. Young boys play local games like Kiliyan thattu (parrot game) Nondi (hopping), tops and marbles, as well as sophisticated games like foot-ball and ring tennis. These sports materials for boys are available with the school.

CHAPTER VI

CONCLUSION

129. Ariyur is a backward village depending on an uncertain agricultural economy. The land can only give a limited return. As such occupations like weaving and tanning should be developed. It needs better transport facilities like the bus service linking it with Karur and Vellaikkovil. At present there are two schools in the Revenue village of Ariyur to cater to the needs of the children in the four hamlets of Ariyur and many other neighbouring hamlets. Education is imparted only upto fifth class and for Higher Education the children have to walk eight miles. Many have discontinued their studies due to these disabilities. If education is given at least upto the VIII Standard in the village itself this would satisfy their requirements to an extent. This village needs concentrated attention from the Rural Development department because it has no resources which will generate any self growth.

APPENDIX I

CENSUS 1961 — SOCIO ECONOMIC SURVEY

Household Schedule

Name of—

District :

Taluk :

Village :

1. Name of the head of the family.

2. (*a*) Religion.

   (*b*) Community.

   (*c*) Name of S.C. or S.T.

3 Did this family settle down in this village within the last ten years ? If so, state reasons for migration to this village.

4. (*a*) Total number of members in the family.

   (*b*) Total number of rooms occupied by the family.

5. Has any member of the family left the village during the last ten years in search of employment ? If more than one member has gone away, state the total number of members.

6. Is any industry or business conducted in the house ? If so, state the particulars—

   (*a*) Nature of industry/business.

   (*b*) Number of persons working in each.

   (*c*) Total monthly income from each.

   (*d*) When was it started ?

   (*e*) Is any financial assistance received from

   Government.

   Co-operative Society.

   Others.

(*f*) State the quantity produced per year.

Quantity consumed at home.

Quantity available for sale.

7. Total family income from—

(*a*) Land under cultivation.

(*b*) Rent from land.

(*c*) Industry or business.

(*d*) Occupation.

(*e*) Others.

8. Has the family incurred any debt? State the amount outstanding— Amount Rate of Interest

(*a*) From Co-operative Society.

(*b*) Money lenders.

(*c*) Banks.

(*d*) Government.

9. What is the average expenditure per month on

(*a*) Food.

(*b*) Education.

(*c*) Clothing.

(*d*) Fuel.

(*e*) Luxuries.

10. (*a*) State the total area of land owned classified by crops cultivated.

(*b*) Are the lands owned or taken on lease?

(c) Are the lands hereditary or acquired? Indicate area under each.

(*d*) How is the surplus produce marketed?

Is it sold in the neighbouring town or in shandies or through middlemen who visit the villages?

If sold to middlemen is it because of financial assistance received from the middlemen for agricultural operation?

11. Has the household invested anything during the last ten years on—

(a) Better irrigation.

(b) Better type of cattle.

(c) Better seeds.

(d) Better implements.

(e) Better manure.

(f) More land for cultivation.

(g) Pesticides.

(h) Improved method of cultivation.

(i) Other improvements.

12. Diet—

(a) How many times do they take meals in a day?

(b) What are the main constituents of their food?

(c) How many times in a week do they take non-vegetarian food?

(d) How many times do they take milk, eggs, fish and meat?

(e) Is any article of food forbidden? If so, state which and why?

13. Medical care:—

Do women go to hospital for confinement?

Do doctors visit the house for confinement?

Is the assistance of qualified midwife sought?

What is the medical system followed—

Allopathic.

Homoeopathic.

Others.

14. Cattle owned :

No. of cows

Bulls

Buffaloes

Goats

Sheep

15. Does the household possess :

(a) Bench
(b) Chair
(c) Stool
(d) Cot
(e) Cycle
(f) Battery light
(g) Radio
(h) Gramaphone
(i) Tables
(j) Almirah
(k) Lantern
(l) Petromax
(m) Electric light
(n) Kerosene stove
(o) Car
(p) Bullock Cart
(q) Jutka

16. What is the dress worn by	Ordinary	Special occasions
Men		
Women		

17. What are the ornaments worn ? Give sketches wherever possible.

18. Utensils used

What types of utensils are used for cooking and household use ?

(a) Earthenware
(b) Aluminium
(c) Copper
(d) Brass

19. Does the household purchase newspaper daily?

20. Has any member of the family taken active part in politics?

21. Has any member taken part in social uplift?

22. Is the household member of a Co-operative Society?

23. What are the principal deities worshipped?

24. What is the expenditure on marriage?

25. Is any dowry given?

26. Is the family in debt on account of this?

NAME	Age	Marital Status	Age at Marriage	Literacy	Primary Occupation	Monthly Income	Secondary Occupation	Monthly Income	Activity, if not working	Is the occupation traditional or not?
1.										
2.										
3.										
4.										
Total family income per month ...										

AREA UNDER

	Crop I	Crop II	Crop III
On lands			
Taken on lease			
Total ...			

APPENDIX II

CENSUS 1961 — SOCIO ECONOMIC SURVEY

Village Schedule

1. Name of village:

2. District/Taluk :

3. Area :

4. No. of households :

5. Distance from nearest town :

6. Distance from nearest Railway Station :

7. Distance from main road :

8. Is it connected by bus?

9. (a) Is there a Post Office/Telegraph Office in the village?

   (b) If not, which is the nearest Post/Telegraph Office and distance at which situated?

10. Is the village covered by the Community Development Programme?

11. Is there a Panchayat in the village?

12. Total population of the village — 1951 & 1961 & (1941 & 1931, if available)

13. Is the village electrified?

14. Give the number of births and deaths during the past ten years :

I. Housing :

(a) What are the common types of houses? (Give a brief description about type of roof, wall, flooring etc.,)

(b) Are houses owned or rented?

(c) Are the house sites sufficient for the population?

(*d*) Do members of Scheduled Castes and Scheduled Tribes live separately from the others or is there any progress towards their living together ?

(*e*) What is the arrangement of houses in the village ?

II. Literacy & Education :

(*a*) Is there any school in the village ? (Specify whether it is Elementary, Higher Elementary, High School and also whether it is a night or day school.)

(*b*) What is the highest class upto which education is imparted ?

(*c*) Who runs the school ?

(*d*) Specify the number of students and teachers in each ?

(*e*) Is there a Reading room/library in the village ?

(*f*) Election – Is it held regularly ?

(*g*) Income of Panchayat

(*h*) Duties of Panchayat

III. Health & Sanitation :

(*a*) Common diseases of the village :

(*b*) Is native or indigenous medicine practised ? If so, by how many ?

(*c*) Give your impression of cleanliness (Inside and outside the houses) :

(*d*) Are there any latrines in the village ?

(*e*) If there is no latrine, where do the villagers go to answer their calls of nature ?

(*f*) What is the source of drinking water ?

(*g*) What are the drainage facilities available in the village ? Is it adequate ?

(*h*) Do villagers send their clothes to the washerman for cleaning ?

(*i*) How often do they bathe and what do they use for body cleaning ?

(*j*) Was the village affected by epidemics recently like Cholera, Malaria, Small-pox etc. ?

(*k*) What measures were taken to control their outbreak ?

(*l*) When did the last cases of epidemics occur ?

(*m*) What diseases are commonly prevalent in this village ?

(*n*) Which is the nearest Hospital ?

(*o*) Is there a Primary Health Centre in the village ?

(*p*) Does it have a Maternity Ward ?

(*q*) Where does delivery take place ? At home or in the hospital ?

(*r*) Are there any midwives in the area ?

IV. **Social Life**:

(*a*) Do the villagers mix freely with each other on all occasions ?

(*b*) Is widow remarriage allowed ?

(*c*) What is the system of inheritance among the villagers ?

(*d*) What are the essential ceremonies that a man undergoes from birth to death ?

(*e*) What are the essential ceremonies that a woman undergoes from birth to death ?

(*f*) How is the body disposed of after death ?

(*g*) What is the expenditure incurred on these funeral rites ?

V. **Agriculture**:

(*a*) Total cultivable area :

(*b*) Principal crops grown with their area for ten years :

(*c*) Have the villagers taken to improved methods of cultivation ?

(*d*) What are the sources of irrigation prevalent in the village ?

(*e*) Are there any disused tanks in the village ? Has any steps been taken to renovate them ?

(*f*) Number of pumpsets and irrigation wells :

(*g*) Do people hire out ploughs etc. ?

(*h*) What are the usual hire charges ?

(*i*) Is there mutual co-operation in agricultural practices ?

(*j*) Are chemical fertilisers used ?

(*k*) Has there been any crop diseases and pests in the village during the last three years ?

(*l*) State steps taken to solve the problem ?

(*m*) Is there any industrial establishment like flour mill, rice mill etc., in the village ?

VI. Marriage :

(*a*) At what age are marriages contracted ?

(*b*) Write a note on the marriage ceremonies ?

(*c*) Is polyandry or polygamy practised ?

(*d*) Is divorce granted ? If so, by whom and for what reasons ?

VII. Religious Practices :

(*a*) No. of temples/mosques/churches in the village :-

(*b*) Do villagers ever join in common worship ?

(*c*) What are the main fairs and festivals celebrated ?

(*d*) How ancient is the festival ? Mention the local legend about the village and the fair or festival ?

(*e*) Does this attract people from nearby villages ?

(*f*) Mention the name of the deity ?

(*g*) What is the duration of the festival ?

(*h*) Is any shandy conducted during the festival either in the village itself or in the outskirts ?

(*i*) Are communal feasts or free kitchens organised during the festival ?

VIII. Co-operation :

(*a*) Is there a Co-operative Society ? What is the nature ? (Credit, marketing etc.)

(*b*) Total share capital :

(*c*) Number of members :

(*d*) Total dues outstanding as on date :

(*e*) Is there scope for development of co-operative activities ?

IX. Recreational Facilities :

(*a*) What are the recreational facilities available ?

(*b*) Do all villagers participate in these activities ?

(*c*) Is there any play ground in the village ? Mention area of playground :

(*d*) Is there any Club for sports or recreation ? What sports are played and what amenities are provided in the Club ?

X. Livestock :

(*a*) Total number of livestock in the village as per 1956 Livestock Census.

(*b*) Are there any improved breeds of cattle in the village ?

(*c*) Average milk yield-buffalo/cow.

(*d*) Which is the nearest Veterinary Hospital ?

(*e*) Is there a cattle pound in the village ?

(*f*) Is animal transport used ?

XI. **General :**

(*a*) Do villagers tatoo their bodies ?

(*b*) Do villagers favour female education ?

(*c*) Do the children get sufficient quantities of milk ?

(*d*) No. of street lights (Kerosene or Electric lamps to be specified).

(*e*) Are there any craftsmen in the village ?

XII. Is any legend attached to the origin of the village ?

XIII. Are there any ancient monuments or places of architectural value in the place ? If so, describe them.

APPENDIX III

Glossary of Local terms

Sl. No.	*Tamil words*	*English equivalents*
1.	Arumaikkaran	... Master of ceremonies among Kongu Vellalas
2.	Avarampoo	... The flower of a cassia species
3.	Chithirai	... The first month in the Hindu year (April—May)
4.	Dandayutha	... A heavy baton (a weapon)
5.	Deeparadanai	... Waving of lighted lamp before the deity
6.	Deepavali	... A Hindu festival of lights celebrated in the month of November
7.	Karumathi	... Sixteenth day obsequies after the burial or cremation of a dead person
8.	Karuzhavu	... First ploughing during 'kar' season
9.	Kavalai	... Metal bucket used in lift irrigation
10.	Kolam	... Free hand floor design drawn with flour mixed chalk powder
11.	Kolattam	... A kind of folk dance in which small sticks called 'kol' are beaten rhythmically
12.	Kumbam (crop)	... Long term crop
13.	Kummi	... A folk dance of girls with singing and clapping of hands
14.	Kuthagai	... A kind of lease
15.	Mama	... Maternal uncle
16.	Maniyakkar	... The village or caste headman
17.	Masi Magham	... A great festival celebrated in the Tamil month of Masi (February—March)
18.	Mattu Pongal	... A festival celebrated for the sake of the cattle
19.	Mavilakku	... A wick lamp on a ball of sweetened rice flour
20.	Muhurthakkal	... Milk post erected in the marriage pandhal
21.	Nadai	... The passage of a house

Sl. No.	Tamil words		English equivalents
22.	Nalangu	...	Ceremony performed to ward off the effects of evil eyes
23.	Nattukkal	...	A stone erected at the central place of the village
24.	Pangalis	...	Kinsmen
25.	Parambu	...	Levelling plank
26.	Pongal	...	Harvest festival in mid January
27.	Poolappoo	...	The flower of a medicinal shrub
28.	Punyavachanam	...	A purificatory ceremony
29.	Tarams	...	Quality
30.	Thali	...	Marriage badge worn around the neck of the bride
31.	Therukkoothu	...	An indigenous street drama
32.	Urchavadi	...	Village choultry
33.	Vaikasi	...	Tamil month corresponding to May—June
34.	Vaikkarisi	...	A ceremony of putting rice into the corpse's mouth before its disposal
35.	Varam	...	A kind of tenancy—proprietorship

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